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"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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The Broughton Centenary.

THE events in connection with the recent Sydney celebration of the Bishop Broughton Centenary are fast becoming but memories. They are, however, memories which will last for many a day. In a recent issue of this journal we remarked that the whole of the plans and details of the Celebrations had been finely conceived. Now that they are over, our views in this regard have been doubly strengthened. The Church Congress, which deliberated on profound and vital living issues, proved a marked success. The papers which were read and the discussions which followed were of a high order. To have enlisted such an array of learned speakers was no mean achievement. We are confident that this Congress will bear much fruit. The Historical Pageant proved a brilliant success. The great and epochal episodes in the long history of British Christianity, right down to the beginning of settlement here in Australia, and the meeting of the six Bishops in 1850, were strikingly and handsomely portrayed. Not least in this connection was the harnessing of 760 participants in the tableaux, drawn from parishes and church schools.

Then the extremely interesting historical museum had many visitors. It revealed many personal links with the past, and proved an eye-opener from the standpoint of the Church's "antiquities" in this, the oldest settled part of Australia. The round of preachments by the visiting Bishops, the hundred and one contacts made in various directions, together with the unexampled response of churchpeople in attendance and interest, must have repercussions for the well-being of the whole Church. They will play their part in quickening interest, fanning the dull embers of church life, and giving vision of the Church's work and needs overseas. There is no doubt that in all the great cities of Australia there are big areas of people, sections of adolescent life, and hosts of children

waiting to be linked on to active church life and purpose. The Centenary has naturally been one of heartfelt thanksgiving to God for Bishop Broughton and the labours and progress of the last hundred years. If, in addition, the latent powers and possibilities of the rank and file can be fired with enthusiastic love and service for the Church's Lord, there must come a lengthening of the cords and a strengthening of the stakes of the whole Anglican Church in Australia and abroad.

New Educational Bill.

WE are not concerned with Government details and examination proposals in the new Education Bill before the Legislature of New South Wales, though all the world over reforms are being promulgated with regard to the prevailing examination methods. Education is the privilege of all, and examinations should be planned in varied modes for testing competence for every variety of occupations. The feeling is that they should not be dominated by universities, nor even by school teachers. One matter which interests us deeply in this proposed Bill is the inclusion therein of a clause which will make it possible for the University of Sydney to confer Degrees in Divinity. This does not mean that the University will set up a Divinity School, but the Senate will be empowered to do certain things in this regard upon the advice of properly constituted and competent authority. It is a tremendous step forward, and will give much gratification to students of theology and divinity in the various Churches. Leaving this aside, we agree with the Primate, in his sermon at St. Philip's Church, that the problem of the Church to-day is "the religious education of the young; that there is great danger in bringing up young people without religious training." The secular side of education is being more and more perfected, whereas the definitely religious and doctrinal side in our Australian systems is gravely neglected. The vast majority of children in their daily instruction are taught to look upon school merely as an opportunity "to be educated," so that they may go out into life and earn a living. Surely education means something more than fitness for vocational practice! It means, or ought to mean, the training of human intelligence in knowledge of human affairs and in power to discriminate between realities, in the widest sense, and shams. We suppose that week after week goes by, and except for the brief lesson given by Rec-

tors and their assistants, nothing is taught about the Gospel of God's redeeming love in Christ; nothing about that sacred mystery, the Church. There is vague teaching on Christianity in a broad sort of way, but little that is convincing and strengthening for the faith. Snippets of morals are given, but no dogmatic truth. The result is a generation growing up with no big conception of life and God-given responsibility, the Christian religion a kind of useful thing as required, and no sense of the Church and of her Divine commission. From the religious standpoint, education in New South Wales is lamentably weak.

Palestine in Travail.

ANYONE conversant with British administration in Palestine will know that the use of soldiery to quell disturbances in that land indicates that the situation is serious. It is a rule there to use to the last possible extremity, normal police force in keeping order. Nothing but the gravest and most far-reaching trouble would warrant more drastic measures. Cables have stated that "hardly an hour passes without violence, or arson, or shooting at the police or troops. The Arabs are becoming bolder, especially in Northern Palestine, where individual ambushings are assuming almost the character of risings."

Evidently the situation in the country had evil forebodings early in the year, so much so that authority was given then to strengthen the police and to enrol supernumerary police. Doubtless the Abyssinian situation has affected the Arabs, while rumour is abroad that Italian agents have been fomenting trouble. Ever since the Jews began to make Palestine their national home, after Britain received the Mandate, the Arab population has become increasingly bitter. No doubt they see visions of Jewish predominance and their own lessening power. Be that as it may, the situation is one that calls for extreme care and a clear, far-sighted policy. We deeply sympathise with the Bishop in Jerusalem, at present in Australia for the Broughton celebrations. Doubtless the sphere of his work calls to him very strongly at this time. Then there are our missionaries, and we think specially of Miss Hassell, of the Australian C.M.S. The need is for prevailing prayer, and we trust that many will avail themselves of the Throne of Grace. We are bidden to pray for the peace of Jerusalem; while the promise holds good, "They shall prosper that love thee."

Kurrajong, 1936.

Kurrajong 1936—the fifth of the Clergy Conventions held at Kurrajong Heights—as an event, is fast receding into the background, but its comradeships, its mental refurbishings, and above all, its spiritual quickenings, will live on with tonic qualities for those who attended it, for many a day! Some twenty-five clergy came and went during the four days, not one of whom failed to contribute his quota to the Convention's spirit and work.

There could be no more favoured spot! Indeed, we wonder whether Kurrajong Heights will not yet become "the Swanwick" of New South Wales. It is altogether ideal for Conference purposes. Fifteen hundred feet above sea level, with a vast panoramic view eastwards towards Sydney, with Richmond and Windsor nesting in the foreground, the old man Hawkesbury wending his way towards Broken Bay, while on the dim horizon rises the bluff coastline of the Pacific, 50 miles distant. Such is the forward view. Behind rise the towering walls and wooded slopes of the Blue Mountains. Orange groves light up the vista, while the clear inviting note of the bellbird sounds again and again, coupled with the familiar chuckle of the dollar bird.

"Uplands" was the Convention's rendezvous. Comfortable and convenient, with St. James' Church hard by, it made an excellent home. The weather was delightful. Sunny days, with clear, crisp atmosphere, plain but good bedding, and a delightful spirit of camaraderie—well, no wonder the brief respite from parochial duties was simply delightful.

Each day began with an administration of the Holy Communion, followed by breakfast. Men took it in turn to celebrate and assist. Very precious did these brief hours at the Table of God prove, when souls fed on the Bread and Wine of Heaven and prayed that "grafted, rooted, built up in Jesus—they may ever be!" The loveliest gesture of these early morning services was the presence of the Archbishop of Sydney. He had left Sydney at 5.30 a.m., arriving in good time, celebrating, and giving to us a number of most suggestive prayer biddings. It was good to have the chief pastor of the Diocese present. His coming was more than deeply appreciated. His Grace had breakfast with the company, to their great delight, in due time setting forth on his return to Sydney. It was altogether an inspiring interlude— fervent expressions of gratitude to the Archbishop being voiced by chosen speakers. At 9.30 a.m. each day the company broke up into study groups, using Professor Francis Anderson's brochure on "Peace or War" as their text book. No aspect of this debatable subject was left unconsidered, and men came away with definitely clearer views on the entanglements and evil forebodings of Europe, on the perils of dictatorships and dictatorship, of nationalism and internationalism, of the place and significance of the League of Nations. The Rev. C. H. Tomlinson, of Northbridge, was in general charge of this study work. He did it well, proving an excellent guide and everyone felt greatly indebted to him.

The leader and chairman of the Convention was the Bishop of Goulburn, the Right Rev. E. H. Burgmann. He had given the 1935 gathering a taste of his leadership and mentality—and 1936 only increased his fame and added to his lustre. Bishop Burgmann was neither more nor less than an elder brother, seeking to bring men up against reality, and teaching them to face grave mental and spiritual issues, and great and far-reaching world situations, in the regions of their own thinking. Second-hand concepts and teaching, the mere echoing of shibboleths, the continued utterance of trite sayings, can never be the stock-in-trade of real spiritual leaders.

So, morning by morning, from 11 a.m. onwards, he led us into deep waters, as he considered great subjects which to-day are having repercussions far beyond the mere individual,—namely, Insecurity, Destiny, Discipline, the Church, the Rationality of the Christian Life. It is beyond our scope in this brief account of the Convention to do more than name the headings of the Bishop's addresses, but they were mentally exhilarating to a degree. They were followed, each day, by questions and discussions, during which the Bishop enlarged up, clarified and crystallised his ideas. It was not to be expected that everyone would agree with all the Bishop's statements. He did not want that. His purpose was to get to the very fundamentals of the Christian Religion, to analyse the world's problems and sicknesses, as he sees them, to sift man deep down into the depths of personality—and set forth an integrating purposefulness for this world of men and things. Members of the school in this regard will be for ever grateful to the Bishop. Their indebtedness is great.

The afternoons were given up to recreation. Some tried even to beat par on the

Richmond golf links; others tried their hand on the tennis court, where avoirdupois and stiff joints proved, as they always do, retarding elements. Then there were the long walks and informal talks, the afternoons passing all too quickly. One delightful interlude was the garden party in the parish hall and grounds of St. Stephen's, Kurrajong, where the Rector and Mrs. Barwick, and the ladies of the parish entertained the Bishop and his flock at afternoon tea. In response to the Rector's welcome, Bishop Burgmann and the Rev. G. F. B. Manning made happy and felicitous speeches.

The evenings of the Convention were taken up with Evensong and a devotional address in Church, followed by papers and discussions on practical pastoral and parochial problems in the dining room before a welcome fire. These latter were full of interest, and many helpful suggestions were gathered for the more efficient handling of parochial life and the more effective shepherding of the flock in the respective parishes. Canon S. H. Denman gave the devotional addresses each evening, the general title being "Christ's Conception of the Christian Life," which was dealt with under the distinctive headings— "Ye are my Friends," "Ye are my disciples," "Ye are the light of the world," "Ye are my witnesses."

Supper came in at 10 o'clock each night, and thus informative, heart-searching, instructive and inspiring days were pleasantly brought to a close.

The Convention is both an abiding memory and inspiration. It concluded on the Friday morning with Holy Communion, the Rev. Canon G. Hirst, of Goulburn, being the celebrant. It was a fitting climax, and left an indescribable spell.

One thing remains to be said, and that is an expression of real indebtedness on the part of all the members to the Rev. H. W. Barber, who organised the Convention and was the father and mentor of all and sundry. He left no stone unturned to make the Convention a success, the members comfortable and the programme vital and dynamic. To the batmen Revs. W. Kingston and H. E. Rogers, who roused men early, stoked the hot water boiler, prepared morning tea and so forth, everyone is indebted, while the Rector of the parish, the Rev. A. N. S. Barwick, was a host in himself, always at hand, ever obliging and helpful. It was a great joy to the members to see Mrs. Burgmann quite at home, and evidently enjoying herself. She is an adept on the tennis court. And on this note we shall close. The Convention serves a splendid purpose. It is both suggestive and fruitful. It should never have a larger membership than, say, thirty. It is fraught with endless possibilities for good. To God be all the praise!

Advice to Parents.

Professor Tasman Lovell, of Sydney University, gave some very practical advice to parents the other night, when he addressed the fourth annual "father-and-son" banquet of the St. Oswald, Haberfield, Boys' Society. He said that if the relationships of parents to their children were properly attended to, there would be a great reduction in the need for children's courts and goals. There would not be many excesses reported in the public Press, nor so many children visiting child guidance clinics. Relatively speaking, the greater number of homes were good, and parents got on well with their children, but there were parents who made grave mistakes, sometimes through ignorance and sometimes through being very indifferent personalities themselves. Even in these cases, however, it had been found that the home was a better place for children than an institution, though there were cases where the child must be removed from the influence of the home before the problem could be solved.

Dealing with children who had been improperly brought up, Professor Lovell said that spoiled children, when they grew up, because they had not overcome their earlier disabilities, became petulant and disturbed when up against something—they became unkind, rude, and generally bad social units.

Then there was the kind of love, especially noticeable with some mothers, in overprotectiveness of their children. If children were not allowed to do things for themselves, they would find themselves unable to deal with problems that confronted them in later life. Children must be given the opportunities for growth, and fathers ought to be with their children as much as they could, even if it meant giving up golf on Saturday afternoon, or not going to the dogs at night. Fathers who made companions of their children and were not "wet blankets" would find their children appreciative of their company. Added to all this splendid advice, the example of God-fearing and God-honouring lives on the part of parents—and most of our moral and social problems would be solved.



COST OF BROADCASTING.

Elizabeth St., Parramatta.

Dear Sir,

I understand that some Church of England people do not see the value of such broadcasting as is allocated the Anglican Church over 2CH in return for the £100 per annum contributed to the Wireless Board. May I crave space to point out that the value of the time made available for purely Anglican purposes is worth, at ordinary advertising charges, no less than £560 per annum. In addition, the station gives time for such united work for the Kingdom of God as the Children's Session, the Temperance period, services for the Sick, Community Praise Service, and the midday broadcasts (of which one-third is from St. Philip's Church, Church Hill), etc., such time being worth £3,224 per annum. The interest in this by the Church of England is two-sevenths, or about £640! Last year the Anglican contribution for all this was £75. Total benefit, direct and indirect, £1,020!

The value of broadcasting is out of all proportion to what the Churches contribute to carry the work on.

Yours faithfully,

W. A. MARSH.

Programme Convener of 2CH,
N.S.W. Council of Churches.

DOINGS OF THE MONTH IN MELBOURNE.

The Editor, "Record."

Sir,—On my appointment to Heidelberg, your Melbourne contributor, "Maccabaean," made some impertinent and inaccurate remarks about my churchmanship. As it was purely a personal matter, I did not trouble to reply. However, in your issue of April 23, he makes an inaccurate and damaging statement about Ridley College. He says, "Evangelicals are not greatly interested in Ridley College now, for it does not appear to be doing the work the founders planned for it." Generally speaking, I suppose that it is unfortunately true that Ridley College, like every other worthy institution, does not receive the support that it deserves. I have yet to find the institution that does. But the reason given is palpably false, for Ridley upholds as worthily to-day as it has ever done, the best Evangelical traditions. You probably deplore the apathy of Evangelical interest in the "Record," but is such a lack of support a proof that your paper is "not doing the work that the founders planned for it"? You cannot very well disclaim responsibility for all he writes, as he is apparently one of your official Melbourne correspondents. In any case, a defamatory statement once circulated—under whose imprimatur it matters not—has the possibility of untold harm. The Psalmist refers to a certain animal that needs to be held with bit and bridle. I would suggest that you exercise some such editorial control over your irresponsible contributor. He is rightly named "Maccabaean," for much that he writes betrays the pre-Christian mind, and an un-Christian spirit.

Yours, etc.

ARTHUR E. F. YOUNG,

Hon. Sec., Ridley College Council.

St. John's Vicarage,

Heidelberg,

May 11th, 1936.

"The tyranny of quantity is the greatest menace to-day to our intellectual liberty," said Sir Josiah Stamp, the economist, addressing a literary luncheon. "Many books of superior calibre," he declared, "are smothered beneath piles of less worthy volumes. 'Birth control' in the lower ranks of bookland would raise the standard of life and give the better books a chance of survival. The most prevalent tyranny of books lies in the unbalanced proportion of reading to reflection. The craving for the printed page is not unlike the drug habit or chain-smoking. Gazing out of the window or conversation seems to suggest idleness, whereas pre-occupation with books earns a totally undeserved superior status. With incessant reading and rare thinking, the spring of the mind is constantly depressed and must ultimately lose its resilience."

Consecration of Bishop Pilcher.

Happy Combination of Events.

THE Rev. Charles Venn Pilcher, M.A., D.D., Precentor of Toronto Cathedral, Canada, and Professor at Wycliffe College in that city, was consecrated Bishop Coadjutor of Sydney in St. Andrew's Cathedral, Sydney, on Ascension Day, May 21. The Archbishop of Sydney, Dr. Howard Mowl, performed the consecration, assisted in the laying-on-of-hands by the Most Rev. Dr. D'Arcy, Archbishop of Armagh and Primate of All Ireland, the Most Rev. Dr. Averill, Archbishop of Auckland, and Primate of New Zealand, the Bishop in Jerusalem (Dr. Graham-Brown), the Bishop of Tokyo (Dr. Matsui), the Assistant Bishop of Lahore (Right Rev. J. S. C. Banerjee), the Bishops of Nelson, N.Z., Armidale and Goulburn, N.S.W. There was a large attendance of the clergy of the Diocese, while the Cathedral was full.

The preacher was the Venerable Archdeacon S. M. Johnstone, M.A., Registrar of the Diocese of Sydney, who said that the coincidence of the Consecration being incorporated in the Bishop Broughton Centenary celebrations was increased by the fact that on 14th February, 1836, when the first Australian Bishop was consecrated, Dr. G. J. Mountain was at the same time and in the same place consecrated as the first Bishop of Montreal, Canada, from which Dominion Dr. Pilcher came to enrich the Church life of Australia. He felt sure that the Canadian Church, having obtained such a rich blessing from the Bishop-designate, would be consoled in its loss by the consciousness of our gain and the contribution the Church in Canada is thereby enabled to make to the Church in Australia.

The preacher referred to the presence of overseas visitors, especially those from the younger churches of Japan and India. He said that never before had the outlook been so bright for a great forward movement in the Church in Australia, and especially in Sydney. And yet never has the position been more difficult. Still, God makes us to see in every hill and mountain an opportunity for travelling up the steps of life that lead to Him. Under the gracious, guiding hand of God we look forward with hope and confidence to the advent into our midst of still another helper who has had such valuable preparation for the work to be done.

The whole service followed the customary procedure. There were many communicants. Many prayers are following the new Bishop, that abundant blessing may rest upon him.

Bishop Broughton Centenary.

The Missionary Exhibition.

THE Missionary Exhibition in the Sydney Town Hall had a wonderfully good send-off on Tuesday afternoon, May 26. There was a very representative attendance, the whole proceedings reaching a high level. The Archbishop of Sydney presided and he had on the platform with him the Primate of New Zealand, the Metropolitan of India, the Bishops of Tokyo, Lahore, Jerusalem, Bunbury, Tasmania, Armidale, Bishop Pilcher, the Dean of Sydney, and the Rev. H. S. Kidner, Secretary of the Exhibition.

The large hall presented a striking appearance. The various courts were colourful and suggestive. Work amongst the aborigines, Malanesia, New Guinea, China, Japan, India, Africa, Palestine, and the East, was well depicted, with a splendid range of curios and descriptive designs. The Bible Society had a telling exhibit. Missionary books and overseas needlework were for sale. There was quite an army of helpers and lecturers, the whole arrangement being a triumph of organisation.

The opening hymn was "Lord, her watch the Church is keeping," after which the Dean of Sydney read a portion of Scripture, and offered prayer. The Archbishop of Sydney began by warmly thanking all who had planned and worked so hard to make the Exhibition a success. The burden of the work fell upon the leaders of the A.B.M. and C.M.S., for which all were most grateful. He was persuaded that the Exhibition would make for a forward movement in the Diocese in prayer and missionary giving. It was supremely important that missionary endeavour should have its primary place in the Church's life. His Grace made reference to the meeting of the six bishops in 1850, out of which came the Australian Board of Missions for work amongst the aborigines, and in the islands of the Pacific. Bishop Broughton took a deep and genuine interest in the Wellington Valley Station for the aborigines. Samuel Marsden's heroic labours in New Zealand greatly appealed to him, so much so that Bishop Broughton went to New Zealand and held the first Confirmation and the first ordination in that land. This centenary commemoration of Broughton's episcopate should result in a ten per cent. increase on parochial and church gross receipts for the church's overseas work. Keen churchmen will see that a missionary magazine is received and paid for in every home, the numbers of box-holders and annual subscribers should increase fourfold.

Proceeding, the Archbishop remarked that it was a great privilege in having the Bishop in Jerusalem (Dr. Graham Brown), to open the Exhibition, for the Gospel had to be proclaimed first in Jerusalem, then in India, then in Samaria and unto the uttermost parts of the world. Palestine was the scene of the Gospel's first proclamation. In the fulness of time God sent forth His Son, born of a woman. He lived and taught and died, and rose again and ascended upon high to His Father; and because of those facts there is a Gospel to proclaim, namely that of God incarnate in our Lord Jesus Christ. Reference was made to the Jerusalem Conference in 1928, and especially to the part that the younger churches played in that memorable event. The presence of the Bishop of Tokelaud, the Bishop of Banerjee, of Lahore, on the platform, leaders of the younger churches in Japan and India, was evidence of the progress of Christ's Kingdom far and near, and called for deep thankfulness. They are partners in the work, and have come over to Australia to help inspire the Church here. The Archbishop closed by stressing the fact that the Exhibition gave to the Church in Sydney and throughout the Commonwealth the opportunity of making stronger and more purposeful that League of Churches called the Anglican Communion.

Bishop of Jerusalem's Address.

The Bishop in Jerusalem was given a very cordial reception when he rose to speak. Dr. Graham Brown said it was a great moment in his life. He was the son of missionaries. Little did he think, and they think, that he would be called upon one day to take part in the Bishop Broughton Centenary celebrations in Sydney, and to open this great missionary exhibition. We are apt to take for granted and forget spiritual realities all around us. Anyone who is a son of missionaries, anyone brought up in the principles of the China Inland Mission and who holds to God's faithfulness—that God will ever provide—well, for him, that is his case and this is a great moment in his life.

This is the year of Centenary. It is the year in which our late beloved Sovereign King George V died. We are not likely

to forget this year and its happenings. In the Book of Isaiah we read that in the year that King Uzziah died, "I saw the Lord." In this year that King George V died, churchpeople saw God's activity as emphasised by this missionary exhibition. The Bishop then gave a vivid picture of the road in Palestine past the Hill of Dothan, and how the armies of the world and the traffic of men through the generations have passed by and pass to-day. Then, referring to the incident in 2 Kings vi, with Elisha's prayer, "Open the eyes of the young man that he may see," not the forces of the King of Syria; and the Lord opened his eyes and he saw horses and chariots round about Elisha; the Bishop prayed that at the opening of this exhibition the eyes of all may be opened, not to material forces, but to spiritual forces all round about us; to see God's spiritual powers available and to understand them. Open Thou our eyes that we may see spiritual forces ever round the dwellings of the just. We need to ask God to open our eyes to see the wondrous things of God's activity in the world to-day—the world which He made.

One hundred years ago there were only six dioceses of the Anglican Church outside Great Britain. Australia was the seventh. To-day there are over 150 dioceses outside Great Britain, not to mention those of the Protestant Episcopal Church of U.S.A. O Lord, open "our eyes that we may see God's activity in and through the Anglican Communion, with over 400 bishops in communion with Lambeth, every bishop trying to represent the Christian religion and the Catholic Faith to the people of his own land, and to give scope to his people to express their faith and worship.

The Bishop referred to the Eclectic Society in London and how it discussed the question of sending the Gospel to Botany Bay more than 100 years ago. Their eyes were opened, and those of the C.M.S., S.P.G., and S.P.C.K., to send men and money for God's cause in this new land. We are here because they saw God's spiritual power at work—God's activity in His world in their day. In special and remarkable ways God's activity is seen in the Holy Land to-day. Ten per cent. of the population of Palestine to-day is Christian, and comes from the 45 different Christian nations represented there. To the Anglican Church all churches there, except the Latin, turn for guidance and help. In God's providence, His activity is calling the Anglican Communion to reach forward. The next 20 years are full of portent, during which the Anglican Church may be a great formative force in its will. It is the function of our Church in Palestine to supply leadership, guidance and help, and to bear witness to all our kith and kin, and to the brethren of other churches. Every church in Christendom has representatives in the Holy City. The Bishop then pictured the Church of the future, neither Latin nor Greek, nor Coptic, nor any particular brand; we look for a Church, a City, whose Maker and Builder is God. It will be a Church that will embrace all who love our Lord Jesus Christ in sincerity and in truth. In this regard our Anglican Church can, under God, perform its greatest function. It is through missionary work that she becomes vital.

Christopher Columbus, in his will, laid it down that all money drawn from the realms he discovered should be applied to the restoration of Jerusalem. When the leaders of the Eclectic Society, C.M.S., S.P.G., and S.P.C.K., met in London long ago, they had eyes open to see spiritual forces all around—and they helped this men far distant land. We meet to-day and inherit great traditions. God grant that our eyes may be opened as we look at exhibits at the various courts and listen to the descriptive lectures, to see the chariots of God round about His people.

The Bishop of Calcutta (Dr. Foss Westcott), pronounced the Benediction.

Each afternoon and evening the Exhibition was formally opened, the speakers being Bishop Banerjee, of Lahore, the Bishop of Tokyo and the Bishop of Calcutta, while the very Rev. the Dean of Sydney, Archdeacon Martin, Archdeacon Johnstone and Archdeacon Beebie, acted as Chaplains on the respective days.

There is no doubt that the Exhibition, which illustrates vividly the wide range of activities in the missionary field abroad and among the aborigines of Australia, has reflected great credit on the secretaries and workers of the Church Missionary Society the Australian Board of Missions, and the British and Foreign Bible Society, and the Society for Promoting Christian Knowledge.

Round the hall were courts typifying the countries which they represented, with attendants in native costumes to give a further glow of colour to the bright scene. We look back and consider the Exhibition one of the great features of the whole Centenary celebration.

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Bishop Broughton Centenary.

Museum of Australian Church History.

THE basement of the Diocesan Church House, Sydney, was the location of the Museum of Australian Church History. It was opened daily on the Tuesday, Wednesday, and Thursday of the Centenary celebrations. It was not so much the range of the exhibits, but their significance and lasting interest which meant so much. As visitors left, they received a file of coloured prints (a) the Rev. Thos. Kendall, Hongi and Waikato; (b) the wounded Chief Hongi and his family; (c) the Anglican missionaries' settlement; (d) inhabitants of New Zealand in native dress; (e) Kahu Huru Huru, together with a page from Samuel Marsden's last letter to the Rev. Josiah Pratt, of the C.M.S., December 10th, 1837, and a print of Bishop William Williams, first Bishop of Waiapu.

For those interested in the early life of the Church in Australia, there was much of interest in the museum, including paintings, prints, original documents, old registers, rare books, copies of historic seals, and so on.

Some of the Exhibits.

The following is a detailed list of the exhibits:—

- 1—Letters patent from the Crown appointing the Venerable Thomas Hobbes Scott Archdeacon of New South Wales, 1825. The great seal attached to them is the Privy Seal of the Sovereign of England for the time being.
- 2—Letters Patent from the Crown forming Australia into a Bishopric and appointing thereto William Grant Broughton who has succeeded Scott as Archdeacon of New South Wales.
- 3—Grant of Arms (with exemplification in colours) from His Majesty's College of Heralds to the Bishopric of Australia. The signatures and seals are those of the principal officers of the College of Heralds at the time. These arms, without any difference, are now the Arms of the Diocese of Sydney as representing the original "Diocese of Australia." Certain parts of the design are incorporated in the Arms used by the following Australian Dioceses:—Goulburn, Bathurst, Melbourne, Perth, Bunbury, North West Australia, Tasmania, Adelaide and Willochra. Towards the close of the "Anglican Historical Pageant," which was held in the Sydney Town Hall on the evenings of June 1st, 2nd and 3rd, the Arms of all the Dioceses in Australia (twenty-five), were presented in their proper heraldic colours. Each Coat of Arms was suspended on a banner of St. George.
- 4—Letters Patent from the Crown forming the Diocese of Sydney and appointing Broughton Bishop of Sydney and Metropolitan, 1847.
- 5—Letters Patent from the Crown forming the Diocese of Newcastle and appointing Bishop Tyrrell, 1847.
- 6—Letters Patent from the Crown appointing Bishop Barker Bishop of Sydney, 1854.
- 7—Letters of Priest's Orders—William Grant Broughton. Dated May 17th, 1818.
- 8—Bishop Broughton's Robes.
- 9—Silver tray presented to Bishop Broughton on leaving England in 1829. Below a crest the inscription reads:—"Bona Quae Honesta. Presented on the second of March, 1829, to the Venerable Archdeacon Broughton, M.A., by his late parishioners as a testimony of affection and goodwill and a lasting memorial of their admiration of his exemplary conduct as curate of Farnham, Surrey.
- 10—Silver trowel presented to Bishop Broughton on laying the foundation stone of Holy Trinity Church (Miller's Point), 1840.
- 11—Wax impression taken from Bishop Broughton's Seal of Office as Bishop of Sydney, 1847.
- 12—Seal used by Broughton as Bishop of Australia, for closing his letters. The design is a mitre over the letter A in Old English.
- 13—The impression of the Seal on an envelope.
- 14—Seal inscribed with Broughton Arms.
- 15—Silver trowel presented to Sir Alfred Stephen, Lieutenant Governor of New South Wales, on the occasion of his laying the foundation stone of the Chapter House.
- 16—Coloured miniature portrait of Bishop Broughton, with comments by one of his daughters.
- 17—Bishop Broughton.
- 18—Shadowgraph—Bishop Broughton.
- 19—Two shadowgraphs—Mrs. Broughton.
- 20—Shadowgraph, Mary Phoebe Broughton (Mrs. Boydell).
- 21—Shadowgraph, Phoebe Ann Broughton.
- 22—Silver Medal presented at the Annual Examination at Parramatta Sunday School in 1820. The first Sunday School in Australia was opened at Parramatta in 1813 by Thomas Hassall. It was organised in 1814 in a private house. The reverse side of medal bearing the inscription, "A reward of merit, April 4, 1820."
- 23—Letters of Deacon's Orders, William Cowper (afterwards Archdeacon). Dated March 20th, 1808. (Seal of the Bishop of Winchester).
- 24—Letters of Priest's Orders, William Cowper (afterwards Archdeacon). Dated April 10th, 1808. (Seal of the Bishop of Bristol).
- 25—Commission as Chaplain in the Colony of New South Wales, William Cowper. Dated January 1st, 1808. The signature at the top left hand corner is that of His Majesty King George III. The signature at the bottom of the commission is that of Lord Castlereagh.
- 26—License issued to William Cowper as Minister of St. Philip's Church, by Bishop Broughton. Dated March 31st, 1838. The seal is that of Bishop Broughton, who first signed himself as "Will. G. Australia"—later as "W. G. Australia."
- 27 and 28—Letters of Orders, Rev. G. Vidal, showing two varieties of Broughton signatures as Bishop of Australia.
- 29—Copy of the Latin inscription (with translation) placed within the foundation of St. Andrew's Cathedral, May 16th, 1837.
- 30—Form of Service used at the laying of the Foundation Stone of Holy Trinity Church, Miller's Point, June 23rd, 1840.
- 30a—Biographical sketch of Bishop Broughton—S.M.H., 16th July, 1853. (Reproduced from "The Gentleman's Magazine.")
- 31—Picture—Meeting of the Six Bishops in 1850.
- 32—Portrait of the Rev. S. Marsden.
- 32a—Picture of first Missionary Ship to enter the South Pacific Islands—in the Bay of Matavia.
- 33—Picture—Meeting of the Seven Bishops about 1869.
- 34—Portrait, Edmond T. Blacket, Architect of St. Andrew's Cathedral.
- 35—St. Andrew's Cathedral as originally designed.
- 36—Polygot-Bible (seven languages—Hebrew, Greek, Latin, German, French, Italian and English), presented to Bishop Broughton by the S.P.G. and S.P.C.K. in 1837.
- 37—Piece of chinaware painted with the Broughton Arms.
- 38—Bible used at First Service in Australia. (St. Philip's Church).
- 39—Prayer Book used at First Service in Australia. It contains the autograph of His Majesty the King—as Prince of Wales, and also the autograph of the Duke of York. (St. Philip's Church).
- 40—First Register of Baptisms, Marriages and Burials, St. John's, Parramatta. Showing signature of Rev. Richard Johnson, the first Chaplain.
- 41—Picture of the old "Three-Decker" Pulpit, St. John's, Parramatta. Above is Marsden, as Preacher. Below him is the Rev. H. H. Babort, his assistant and afterwards Rector. Then there is the Clerk of the day—Mr. Staff. It is stated that the pulpit stood in the West end of the Church.

Exhibition of Old Editions of the Holy Bible and the Book of Common Prayer, etc.

- 42—Treatise on the Soul of Man . . . 1698
- 43—Revelation of the Apocalypse and of Daniel 1644
- 44—An Example of our English Liturgy 1610
- 45—Bible 1683
- 46—New Testament—John Wycliffe, reprint of 1380
- 47—Bible 1616
- 48—Commentary on the New Testament 1703
- 49—The English Hexapla
- 50—Annotations upon the Books of the Bible 1651
- 51—Facsimile 1611
- 52—Treatise—Christian Wisdom 1653

No. 53—Spectator 1711
 No. 54—Bible 1663
 No. 55—Bible and Book of Common Prayer 1706
 No. 56—Bible 1626
 No. 57—Certain Sermons, etc., in the time of Queen Elizabeth 1687
 No. 58—Bible (Breeches), and Book of Common Prayer 1585
 No. 59—New Testament 1675
 No. 60—Bible and Book of Common Prayer 1633
 No. 61—A rational illustration of the Book of Common Prayer 1729
 No. 62—Bible 1696
 No. 63—Bible 1640
 No. 64—Bible 1798
 No. 66—The Book of Common Prayer 1727
 No. 67—Pilgrim's Progress 1830
 No. 68—Queen Elizabeth Prayer Book (reprint of) 1559
 No. 69—Sermon at the Cathedral Church of Rouen 1754
 No. 70—Discourse, Rise and Fall of the Papacy 1701
 No. 71—Concise History of the New Testament 1780
 No. 72—Chain Bible with Lectern
 No. 73—Book of Common Prayer 1715

Australian Church Newspapers of Other Days.

No. 74—The Church of England Chronicle, 1857, p. 225, showing the qualifications required for teachers in C. of E. Denominational Schools, 1857.
 No. 75—The Church Inventory, volume 1, 1856-9, p. 156. The table shows the districts population, etc., in 1859.
 No. 76—Church of England Chronicle, volume IV., 1860.
 No. 77—Church of England Chronicle, 1862, p. 42. Showing Annual Report of Cathedral Building Committee and account of laying the foundation stone of St. Matthew's, Botany.
 No. 78—Church of England Chronicle, 1863, p. 83. Giving an account of the laying of the foundation stone of St. Mary's, Waverley.
 No. 79—Church of England Chronicle, 1864, p. 58. Report of the Installation of the First Bishop of Goulburn.
 No. 80—Church of England Chronicle, 1865, p. 110. Showing sermon preached at opening of St. Jude's Church, Randwick.
 No. 81—The Church Chronicle for the Dioceses of Sydney, Newcastle and Goulburn. Volume I., 1866.
 No. 82—The Australian Churchman, volume I., 1867-1868, p. 74. Showing report of Moore College and list of former students.
 No. 83—The Australian Churchman, volume II., 1868-1869, p. 183. Appeal for subscriptions to Bathurst Bishopric Endowment.
 No. 84—The Australian Churchman, volume III., 1869-1870, p. 81. Leader on the Disestablishment of the Irish Church.
 No. 85—The Australian Churchman, volume IV., 1870-1871, p. 29. Showing letter from the Bishop of Sydney to the Archbishop of Armagh.
 No. 86—The Australian Churchman, volume V., 1871-1872, p. 44. Leader, "The Death of Bishop Patteson."
 No. 87—The Australian Churchman, volume VI., 1872-1873, p. 146. Showing ecclesiastical statistics for the year 1872.
 No. 88—The Australian Churchman, volume VII., 1873-1874, p. 234. Showing the preachers and names of Wardens, Diocese of Sydney, elected in 1874.
 No. 89—The Australian Churchman, volume VIII., 1874-1875, p. 52. Leader on election to See of Brisbane.
 No. 90—The Australian Churchman, volume I., New Series, 1875-1876, p. 84. Giving an account of the origin and growth of the Church Society (now H.M.S.).

United Missionary Training.

The National Missionary Council of Australia has established in Sydney a course of united lectures for missionary candidates. The lectures will be given during Trinity term. The subjects and the lecturers are as follows:

Anthropology I and II, Dr. A. P. Elkin, Ph.D.; Tropical Medicine and Hygiene, Prof. Harvey Sutton; Comparative Religions, Dr. G. H. Wright, Litt.D.; Principles of Education, Mr. C. W. Mann, M.A., Dip.Ed.; General Phonetics, Miss Symonds, B.A.; General Knowledge of the Bible, Rev. L. E. Bennett, M.A., B.D.

Church Missionary Society.

New South Wales Branch.

Annual Meeting and Welcome to Bishop of Tokyo and Assistant Bishop of Lahore.

IN these days when the younger churches overseas are manifesting their power and growing influence, it is altogether inspiring to have one or more of their leaders in our midst. This was so at the annual meeting of the Church Missionary Society in the Sydney Town Hall on May 21, when upstanding welcomes were given to the Bishop of Tokyo (Dr. Matsui), and the Right Rev. J. S. C. Banerjee, Assistant Bishop of Lahore, India. The Archbishop of Sydney presided. It was a typical C.M.S. gathering, full of rich fervour and bright hymn-singing, and, for this occasion, lit up with a spectacular pageant representing the peoples of the world, amongst whom C.M.S. missionaries have laboured during the past hundred years. The various youth organisations and workers of the Society had been wonderfully gathered and trained, with the result that, as the meeting was about to commence, native-dressed bands—colourful, national and symbolic—passed up the main aisle, on to the platform, past the visitors, where they made a brief pause with ceremonial bow, and filled all the area in front of the great organ. It seemed a never-ending stream, striking in its suggestiveness and naturally made a great effect. It reflected great credit upon all who planned and took part. It was a veritable parade of the nations.

The Archbishop's Address.

His Grace the Archbishop of Sydney began by saying how delighted Sydney people were to have on the platform representatives of the other branches of the C.M.S. in Australia and Tasmania, who were gathered at the half-yearly meeting of the C.M.S. Federal Council. The meeting had an unique character this year because it also took, primarily, the form of a welcome to the Bishop of Tokyo and the Assistant Bishop of Lahore. Formality was the last thing that we associate with C.M.S. gatherings. Her many enthusiastic, self-sacrificing workers will never let that be the case. Church Missionary Society folk are proud to think of the connections which bring the two Bishops into our midst this evening.

The Archbishop then briefly traced Dr. Matsui's career, his early association with C.M.S. work in Japan, his study at Wycliffe College, Toronto. He told how that Bishop Banerjee had been nurtured in C.M.S. activities, how that he had laboured in Lucknow and had been the leader of the delegation from the Church in India to the Church in England in 1932, sent and composed entirely of Indian Christians. That delegation made a deep impression. It was a real mission of help to the Church in England. These Bishops will of a certainty prove a mission of help to us in Australia and New Zealand.

We are on the eve of the Bishop Broughton Centenary celebrations. Naturally our minds go back to past days. Samuel Marsden, the Apostle to the Maoris, made seven visits to New Zealand from Sydney for the work of evangelising that noble race. He was a C.M.S. man. Bishop Broughton went to New Zealand and held the

first Confirmation and the first ordination in that land.

Pleasure was then expressed at seeing the Archbishop of New Zealand, the Bishop of Armidale, the Bishop of Nelson, N.Z., and the Bishop in Jerusalem present on the platform. Dr. Graham-Brown could tell what C.M.S. had done for the Holy Land. Then we have with us the new Bishop Coadjutor of Sydney (Dr. Pilcher), consecrated this morning in our Cathedral, the Rev. F. C. and Mrs. Philip, from India, Miss Boydell, from Japan. A meeting such as this should result in new visions of service, fresh enthusiasm and should make for a real move forward. We missed two great veterans in our home work, Mr. C. R. Walsh and Miss Harper, prevented from attending through physical infirmity. God is calling the C.M.S. to go forward during the coming year. That is why the Rev. A. R. Ebbs has undertaken, temporarily, the post of Federal Commissioner in the hope that this year there may be at least 25 per cent. increase in C.M.S. giving. It is the time to go forward in three directions: (1) Greater expenditure on missionary work, especially in Tanganyika; (2) more work in China and Japan, especially the supporting of two couples in West China; (3) the sending forth of at least two new missionaries.

The parade of the nations this evening was a vivid reminder of our worldwide responsibility, as is also the presence of the two bishops from India and Japan respectively, living fruit of C.M.S. work. The call of the hour is for a real forward movement in our great Society.

The Bishop of Tokyo.

Dr. Matsui began by an expression of the warm greetings and goodwill which he had brought all the way from Japan, especially from our brothers in Christ in his own diocese. There are ten dioceses in Japan, or which Tokyo is one. The Bishop then referred to his 26 churches, his 31 Japanese clergy, three missionaries from England, 15 lady missionaries from overseas, his Japanese sisters and women workers, making, all told, 60 on his staff. There was a membership of 5,000. They were with us all one in Christ Jesus. He had visited Palestine and other parts of the Anglican communion, with the result that he had come to realise more and more this glorious truth that we are one in Christ Jesus—in our individual life, our social life, and our Church life.

Assistant Bishop of Lahore.

The Right Rev. Bishop Banerjee, of Lahore, gave an eloquent address, which made a deep impression. India's problem, he said, is one of population. There were 350 millions of people in the land. It sometimes seems that the six millions of Christians are nowhere, but their influence is vast, and altogether out of proportion to their numbers. Numerically, however, it was a terrible handicap—Christians averaging one in 60. Though the Indian Church is young in one sense, the Syrian Christians along the Malabar coast date from the Third Century and some even say from St. Thomas. Though the Church in India is small in numbers, it has a character of its own. It numbers in its ranks the highest of the high, and the lowest of the low, as things are understood in India. The Bishop then proceeded to tell of what Christ has done for individual Indians, of the joy it has brought into thousands of lives, and into their homes. He showed how the Christian faith and

practice are breaking down age-long barriers of caste and of race and of religion. He spoke of Sastri, Nuss Goreh and her hymn, "In the secret of His presence," and of Tillak and his hymn, "Hast thou seen the Crucified?" It was a thrilling address, heart-warming and uplifting. His hearers and even reporters sat and listened—and failed to take notes. "God," he said, has given us in proportion to numbers, a small church, but a church with a big task." Pre-eminently our work is that of the ministry of reconciliation. In real politics and in the realm of the social order, Hinduism and Islam can never unite, but they can, as Hindus and Moslems be born anew in Christ and become real Christians. Once this happens, their home life is made noble and pure. The Bishop went on to speak of Church Union and the South India Scheme, that the Church stands, not for division, but for peace and goodwill, and that Christian unity is coming there. The Indian caste system made for shame and degraded the untouchables until they were looked upon as unapproachable. The Christian Church is doing nobly to bridge this gulf. It is no wonder that 75 per cent. of the Christians in India are from the untouchables. Their lives have been transformed and made useful. The Indian Rector of one large city church belonged to the despised scavenger class. They longed for the day when the stigma of untouchable will depart from India's social life. Hinduism is a disease, not a religion. The only way to redeem and uplift men was through our Lord Jesus Christ. Christianity is making its mark. Mighty things are being accomplished. "Pray for us" was his final plea.

There followed a brief call for richer devotion and service by the Rev. H. S. Kidner, Acting General Secretary, and thus ended a great uplifting and challenging meeting. The Archbishop of New Zealand (Dr. Averill), pronounced the Benediction.



The Rev. L. A. Burgess, Rector of Oatlands, has been appointed by the Patronage Board to the parish of Glenorchy, left vacant by the departure of the Rev. F. L. Wyman for London. (Diocese of Tasmania.)

The Rev. R. C. Blumer, M.A., and his wife, of the Prince of Wales College, Achimota, Gold Coast, West Africa, has returned to their labours after seven weeks' furlough in Australia. They have been away seven years. During this brief visit to their homeland they were busily engaged in speaking at meetings, visiting church schools and the two Universities, and addressing interested audiences on the subject of education at Achimota College, of which institution Mr. Blumer is a vice-principal. They have left their two children in the care of relatives in Sydney. Mrs. Blumer is an M.A. of Melbourne University, and is giving invaluable help to the cause of education in Africa. Mr. Blumer was formerly on the staff of St. John's, Parramatta, and later on, of Trinity Grammar School, Dulwich Hill. He spent four years in work at Trinity College, Kandy, and has been nearly 10 years on the Gold Coast.

The Rev. C. H. Nash and Mrs. Nash, of the Melbourne Bible College, will sail from Sydney on June 10 for England via Hong Kong. It is expected that Mr. Nash will marry his daughter, Margaret, of the Diocesan Girls' School, Hong Kong, to Mr. John Clifford Alexander, M.A., B.D. (shortly to

be ordained), while in Hong Kong. In England they will be present at the marriage of their eldest son, the Rev. C. J. Nash, to Mr. Alexander's sister.

Miss M. Cavers, of the Melanesian Mission, and formerly of Wellington, N.Z., has had to retire from the Mission owing to persistent attacks of blackwater fever. Miss Cavers, in her short period of service, has shown herself a most capable and zealous missionary, and the Mission's loss is great. Her place has not had to remain vacant for any length of time, Miss Syers, of Auckland, having volunteered to fill the breach. Miss Cavers, under medical advice, is taking a trip to England. It is hoped that the voyage will bring her complete restoration to health.

In the death of Mrs. Lotze, wife of Dr. Lotze, of Perth, W.A., the Church Missionary Society has lost a valuable supporter. She was most generous in her hospitality to missionaries and others passing through Perth, whether coming or going, while she did everything in her power to build up support for C.M.S. work.

The Bishop of Central Tanganyika (Dr. G. A. Chambers), plans to be in Australia about October next; the Rev. N. Langford Smith, of that diocese, will be in Sydney in July, and the Rev. O. T. Cordell in September next.

The retiring Viceroy of India and the Countess of Willingdon recently inspected the British and Foreign Bible Society's motor caravan at the Viceroy's House, New Delhi. They showed great interest in the stock of books it carried, especially in the cheap English Bible at 12 annas, the Urdu Gospel at 3 pies, and the copies in Hindu and Urdu Braille for the blind. It was explained to their Excellencies that the work was carried on by the support of Christians of all denominations, and that was how copies were being sold below cost.

Dr. Cyril Norwood, president of St. John's College, Oxford, made a grave speech on Monday to the Conference on New Ideals in Education. "Civilisation," he said, "is in great danger. Blind instruments of enormous destructive force are being prepared in Europe, and may be used at almost any moment. The only chance is that this country and the peoples of the Empire should be so strong that they could not be lightly provoked, so wise that they would work unceasingly for the establishment and maintenance of international peace, and so generous that they would seek to share and not to monopolise the good things of the earth."

The Bishop of Newcastle, in his recent Synod charge, stated: "An important resignation is that of Sir Albert Gould from his position as a Trustee of Church Property. The resignation of Sir Albert Gould is the final severance of ties which have bound him to us for nearly sixty years. He was a member of Synod before I myself was born. For many years he was Chancellor of the Diocese. And in all his associations with us he has earned our deepest respect and gratitude. He has been one of the Trustees for many years, and so long as his health permitted was regular in his attendance at their meetings. His unfailing courtesy, his clear perception of points at issue, and the unfailing sagacity of his counsel made him a most valuable colleague, and in losing him we lose a very faithful servant of the Church. I know I shall carry you all with me when I voice our sincere appreciation of all he has done for us, and our very best wishes for him in the evening of his long life."

The Rev. T. Gee, of Werrimul, Diocese of St. Arnaud, has been appointed Rector of Dapto, the Rev. L. Gabbott, Rector of Katoomba, as Rector of St. Stephen's Willoughby, and the Rev. L. M. Dunstan, of Denmark, Diocese of Bunbury, Curate in charge of Wentworthville, all in the Diocese of Sydney.

The Rev. W. A. Reay Campbell, Rector of Muswellbrook, has been appointed to an honorary Canonry of Newcastle Cathedral. He has served nearly thirty years in the Diocese of Newcastle.

Canon Cadell has been appointed Stanton Chaplain, Diocese of Newcastle, and Warden of the Church Army Training College at Adamstown.

The Rev. Cecil William Alderson, M.A., has been appointed Bishop of New Guinea in place of Bishop Henry Newton, who has resigned after long years of devoted and magnificent service. The bishop-elect was ordained in England in 1924. Following a distinguished scholastic career he occupied for five years the office of Vice-Principal of Ely Theological College. In 1933 he volunteered for missionary work with the Universities' Mission to Central Africa.

Lord Queenborough, treasurer of the League of Nations Union in England, and chairman of its finance committee, has resigned these posts. He states in his letter of resignation: "The League, as I see it now, is no longer a real League of Nations, nor do I see at present that it can function as an effective instrument for peace." He says he "feels forced to take this step at a time when the Union meet, in the course of events, be asking the public for further funds."

The Bishop of Liverpool, Dr. A. A. David, commends the Archbishop of Canterbury's plan for a memorial to King George V. This plan provides for a clearance of all the buildings between Westminster Abbey and the Houses of Parliament, and the provision of a new open space. The memorial should be majestic in scale to match the nobility of those other London monuments which enshrine the deepest feelings of a whole nation.

Miss Ruth Primrose, grand-daughter of Lord and Lady Derby and of the late Lord Rosebery, was married at St. Paul's Cathedral, London, on April 25th, to the Hon. Charles Wood, eldest son of Lord Halifax. The Archbishop of Canterbury conducted the service, assisted by the Bishop of Liverpool. Enormous crowds gathered round the Cathedral. About 2,000 guests were invited, and Lady Derby gave two receptions at the family home in Stratford-place. The bride and bridegroom are spending the first part of their honeymoon at Garrowby Hall, Yorkshire, the home of the bridegroom's parents.

We extend our deepest sympathy to the Rev. J. W. Roberts, Rector of St. Andrew's, Roseville, and to the Rev. L. G. Edmondson, Rector of St. Thomas', Rozelle, Sydney Diocese, both of whom have undergone sore bereavement through the death of their wives. The late Mrs. Roberts had been an invalid for some years, while the late Mrs. Edmondson had also been in indifferent health. She was only 37 years of age.

Dr. Maude Royden, who visited Australia several years ago, will resign the pastorate of the Guildhouse, Eccleston-square, next Christmas, in order to devote herself to the promotion of world peace. After Christmas Dr. Royden will visit the United States to help in the peace campaign with which Mr. Lansbury is associated.

Mrs. Creighton, widow of Dr. Mandell Creighton, Bishop of London, died at Oxford in April, at the age of 85. Mrs. Creighton's biography of her husband is a book of singular charm, especially in the chapters which describe the family life at Embleton, in Northumberland. One of the closest friends of the family was the late Viscount Grey.

When two paths lie before the Christian, one strewn with flowers and the other rugged and full of thorns—if the choice is given—it is ever safer to take the rougher path.—(Lord Bacon.)

STERLING HOME PAINT
 THE ECONOMICAL PAINT
 DURABILITY — GUARANTEED



The Centenary Celebration.

BY the time our readers study this page the Broughton Centenary will have become a memory. It is difficult to estimate its value and significance when we are yet so close to the celebration. One thing is clearly evident. The Centenary was a success! The large attendances at every function is sufficient to prove this. Such continued enthusiasm must create a permanent impression on many minds. The Pageant was a revelation of the latent histrionic gifts resident in many an individual known and esteemed for quite other qualities previously. There were one or two features in connection with this display worthy at least of a passing notice. The general conception was, on the whole, excellent. We could have wished that the large share that the Early British and Celtic Churches took in laying spiritual foundations had received a stronger emphasis. But there was something inspiring in the succession of Archbishops of Canterbury who sacrificed their lives for their convictions. The theme was well-chosen and excellently developed. We have to congratulate the participants on their close adherence to historic reality. Too often in recent years pageants have been marred to the serious student by the exceeding licence taken in portraying the leading characters. Reality has been offered up as a victim on the altar of romance. Sobriety of presentation marked the whole proceedings and there must have been most careful study of the circumstances of each age.

The choir, behind the scenes, interpreted the whole scheme. The sense of continuity in differing conditions and notwithstanding a mixture of human frailty with the divine message, must have encouraged those whose lot is cast in difficult places.

The fact that 1000 people were unable to gain admission on the last night was at once an excellent illustration of the evil of procrastination and a deserved tribute to the care and patience of promoters and performers. Mendelssohn's "Hymn of Praise" fared better in this respect, as very many heard it over the air. We have been told that the reception was excellent. There, again, a spirit of enthusiasm was manifest. The choir of one thousand voices taxed the powers of the conductor, Mr. Beckett, and he received an ovation at the conclusion, which was spontaneous and hearty, and most certainly well-deserved. The presence of so many visiting Bishops added much to the interest of the proceedings.

It will scarcely fall to the lot of anyone to witness again a consecration at which such remote sections of the Christian Church are represented. Ireland, Jerusalem, Japan, India, New Zealand and Australia joined in commissioning the Bishop Coadjutor, who himself harked from the Church in Canada. The service of consecration will long remain a brilliant memory in the minds of those who joined in it.

No less noticeable was the large and earnest congregations that met daily in St. Andrew's Cathedral. The true spirit of Christianity was thus manifested. There was no appeal except

the urgency of the message and the utterances of the messenger. Sydney became a centre of spiritual activity, and the hope for the future in the presence of so many at a busy hour to hear the Word of God cannot easily be over-estimated.

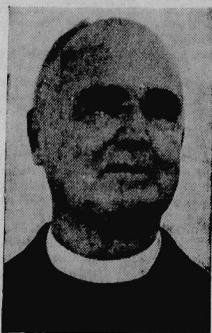
We felt, also, that the special services had a dignity and appropriateness all their own. We were reminded that the prayers were selected from ancient sources. Thus the new Church of one hundred years' standing, joined hands across the ages with former pioneers of God's Gospel.

The Church Congress, indeed, seemed to us like other Church Congresses. Bishop Butler, whose great work appeared two hundred years ago, wrote: "Thus men go in with words." Still, although some of our visitors seized the opportunity of telling us what we ought to do, with startling irrelevancy in relation to the topic handled, it did us no harm, and no doubt relieved their feelings.

God blessed the labours of those who worked long for the Broughton Centenary, and through His good hand their labours have been crowned with success.

The Garden Party at The King's School reminded us of Bishop Broughton's interest in education, and will, we trust, stimulate us to renewed efforts to secure a sound scriptural foundation in the educational policy of the future.

The Thanksgiving Service at St. Andrew's Cathedral on Friday will long be remembered. The pealing note of praise formed a triumphant conclusion to a celebration that will make a lasting impression on the people of Sydney and of the Commonwealth generally.



THE MOST REV. DR. AVERILL
Bishop of Auckland and Primate of New Zealand.

Home Mission Festival.

Sydney Town Hall. Memorable Gathering.

THE dominant note of the Sydney Home Mission Festival held in the Sydney Town Hall on May 19 was that of advance. For the first time for several years, the Society's income has been more than the expenditure. Even though the credit is but a few pounds, it is a most welcome sign, and this with increased grants. The Archbishop has been most zealous in his advocacy of the Society's work during the past year, which coincided with the Rev. R. B. Robinson's first year as General Secretary.

During the year new responsibilities have been undertaken by the Society.

Children's Court.

A full time chaplain has been appointed at the Sydney Children's Court. The Deaconess at the Court, supported by the Mothers' Union, has done splendid work amongst delinquent girls for several years. This and the work amongst the boys will now be supplemented by the chaplain, who is in Orders. He has a big and exacting task, but is finding worthwhile opportunities amongst these young people, many of whom have but little chance in life. More than 500 C. of E. delinquent girls and boys appeared be-

fore the Court last year, not including cases of truancy and school offences. Services are held each Sunday at the Court Shelter, for boys. Contacts are also made by individual talks to the lads, by getting into touch with their homes and with the Rectors of the parishes in which they live.

An urgent need has been for Homes for girls and boys, where they may be cared for and trained in a Christian atmosphere. A number of young people of the Church of England who have come before the Court have been committed to the care of other denominations because there has been no Church of England Home for such. The Deaconess Home for Girls at Strathfield will in future be used for a certain number of selected girls, and this home will meet a very real need. These young folk at our doors are a responsibility that cannot be ignored.

Unemployed Camps.

A further development is that in connection with certain unemployed camps. The Society has undertaken the responsibility of ministering to the spiritual welfare, as well as in a social way, of the number of unemployed, camped at Yarra Bay and Happy Valley, near La Perouse. At Yarra Bay we are indebted to Mrs. Howe for use of a hall for Sunday services and Meetings. At Happy Valley the Services have been conducted under very difficult conditions. A small shed has been the only available place for worship, and this could only accommodate a very limited number. Happily, the Government has given a lease of a portion of land on which is now erected a suitable Church Hall, which can be removed when occasion requires. It is proving a real boon in the work, and the Deaconess in charge is much encouraged as she visits in and out of the canvas homes and humpies of these unfortunate folk.

River Mission.

The necessity of a River Mission on the Hawkesbury is apparent. The Most Reverend the Archbishop, the General Secretary and the Rector of Hornsby spent a day in a launch on the River, and were impressed with the need and the possibility of ministering to the many whose homes are near the river bank. To carry out this ministry a launch is needed, and the services of a full time missionary. To celebrate their Silver Jubilee the Ladies' Home Mission Union are planning a thankoffering to buy a launch to be called the "Dorothy Wright," after the founder of the Union, Mrs. J. C. Wright, wife of the late Archbishop.

The Meeting.

The Archbishop of Sydney presided at the great public gathering which followed the two teas at which 1700 sat down, and in a brief address welcomed the Primate of All Ireland (Most Rev. Dr. D'Arcy), and the Primate of New Zealand and Mrs. Averill. His Grace was supported by a strong platform and a large body of clergy, the hall being literally packed with churchpeople. A happy feature of the meeting was the welcome given to Dr. Pilcher, who had just arrived from Canada for his consecration as Bishop Coadjutor of Sydney, which was to take place on the following Thursday (Ascension Day). His Grace said that the Bishop Coadjutor-elect must not be regarded as a stranger to Australia. His father was born in Australia. He had many relatives in and around Sydney, and it was like a home-coming for him. He had become very well-known to us when he came here a little while back and gave many addresses. He had been trained at the ancient University of Oxford and at the ancient Cathedral of Durham, had been Chaplain and Warden to his kinsman, Bishop Handley Moulle. For 30 years Canon Pilcher had been at Toronto, in Canada, and came to us with a ripe experience from that new world. His brilliant Thesis for his D.D. at Oxford had been most outstanding and he had been Chairman of the Council of Social Service at Toronto.

He had great gifts as a writer, his personality spoke for itself, and he was a man who walked with God. He would undoubtedly help to strengthen our spiritual life in the Diocese, and that was the most important thing of all.

The Archbishop then read some striking references to Dr. Pilcher from the Primate of Canada, the President of the Executive Committee of the Diocese of Toronto, and from the head of the United Church of Canada.

Canon Pilcher's Address.

Canon Pilcher was given a rousing reception, and when quietness again prevailed, said that he rejoiced that the invitation he had received had given him a chance to work again with the Archbishop of Sydney. They had both been together on the staff of Wycliffe College, Toronto. His mind went back to occasions when he had often seen the Archbishop preaching at open-air meetings

(Continued on page 15.)

The Bishop Broughton Centenary.

A Magnificent Response.

Brilliant Opening Service.

CHURCHMEN in Sydney and beyond, during the Bishop Broughton Centenary Celebrations in Sydney—May 24 to June 7—certainly revealed something of their mettle and power in the crowds which attended, and the enthusiasm which marked the event. Not for a long time have we seen such interest, warmth, and good fellowship as were so clearly shown all through. The rank and file were in it to a man. The various gatherings were thronged. Churchmen of all shades and colour were happy, eager participants. Of course, this is only as it should have been, yet when actually realised it means a great deal.

The official opening service of the celebrations in St. Andrew's Cathedral on Thursday, May 28, proved a notable and brilliant occasion. It was an inspiring service, the vast assemblage including the Governor-General and Lady Gowrie, the Lieutenant-Governor and Lady Street, Mr. Justice Street and other representative citizens.

The Most Rev. Dr. Le Fanu, Archbishop of Perth and Primate of Australia, was present, the primatial cross being borne before him in the procession. His Grace read the First Lesson. The Second Lesson was read by the Archbishop of New Zealand. The long procession of episcopal dignitaries, clergy and choir, entering the Cathedral, made a colourful scene. With them were brilliantly robed representatives of the Greek Orthodox Church. The opening hymn was "At the Name of Jesus every knee shall bow," after which the Dean led the congregation, which remained standing, as follows:—

To Thee, O Lord, do we lift up our souls; let us not be confounded, neither let our enemies triumph over us.

People: To Thee O Lord, do we lift up our souls.

Dean: Show us Thy way, O Lord; teach us Thy paths.

People: To Thee, O Lord, do we lift up our souls.

Glory be to the Father and to the Son; and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

Choir: "Lead me, Lord, lead me in Thy righteousness; make Thyself known before my face, for it is Thou, Lord, Thou, Lord, only that maketh me dwell in safety."

The Archbishop then said:—

Brethren, we are met to return thanks to Almighty God for His mercies vouchsafed to us during one hundred years. Under His protecting care, a feeble flock has become a nation; a small Colony, a great Dominion. From our position as an ecclesiastical dependency of India we have become an autonomous Church, the seat of four Metropolitans.

Our brethren from the other provinces are here to-day to bow with us before the Most High God in grateful recognition of His goodness. New

Zealand, mindful of the past links in noble enterprise and missionary effort, joins in our thanksgiving. We are advised of our long share in the benefits of the Catholic Church by the presence in our midst of the Lord Primate of the ancient venerable Church of St. Patrick. We have inherited wise laws; righteous government; the priceless privilege of civil and religious freedom; a growing and deepening sense of the brotherhood of men.

Others, observing the benefits of God bestowed on us, may well say, "The Lord hath done great things for them." It is our glad portion to avow, "The Lord hath done great things for us, whereof we are glad."

The whole congregation then joined in ascribing unto the Lord the honour due to His Name in the words of Psalm 93.



telling sermon from the text Acts of the Apostles xvi., 25: "Men who have hazarded their lives for the Name of our Lord Jesus Christ." He spoke of the heroes of the Cross down the Christian centuries, and of what the Church of God owed to them. Men from the Apostles' days who hazarded their lives in the Master's service. It was an easy transition from this thought to the life and work of the first Bishop of Australia, William Grant Broughton. "The Church does well," he said, "to honour the memory of Bishop Broughton. His was a noble example of untiring work; he had shown the highest qualities amid great difficulties of a true Christian hero."

Tracing the history of the Anglican Church in Australia, and the lives and work of other notable figures in it,

Archbishop D'Arcy said they remembered also with pride the part they had played in the splendid story of its growth and development. The centenary celebrations revealed also the faith and the courage of the Church in its outlook on the future. It was the sturdy, courageous pioneers who had led the way and taken every risk, as in all the great departments of human activity. The world had need of the victory of the spirit as well as of the victory of mind over matter.

The offertory was taken up during the singing of the hymn, "O Lord of heaven and earth and sea," after which the Archbishop offered the following Thanksgiving for the life and work of Bishop Broughton:—

Almighty and Everlasting God, the Father of our Lord Jesus Christ, the same yesterday, to-day and for ever; We give Thee humble and hearty thanks for the high example of the life and work of William Grant Broughton, first

"Bishop of Australia"; we praise Thee for the good foundation which, as a wise master-builder, he laid in this land; for his strong leadership in hard and difficult days; for his steadfast defence of the Church which he loved; for the churches he built; the schools he founded, and for his devoted ministry to the scattered folk of his vast diocese; and we pray that, having entered into his labours and reaped what he has sown, we may in our day and generation labour for the building up of Thy Church in this city and land, and for the extension of Thy Kingdom to peoples, far and near, who know Thee not. Through Jesus Christ our Lord, Who with Thee and the Holy Ghost liveth and reigneth one God for ever and ever. Amen.

His Grace then offered prayers for the clergy of to-day and for the continuance of God's blessing; the Archbishop of Armagh bringing to a close a memorable service with the Benediction.

The recessional hymn was "O Saviour, Precious Saviour."

The Appointed Lessons were Ezekiel xxxvi., 22 to end; Hebrews xi., 22 to end. The Te Deum followed, after which the Archbishop of Armagh presented to the Archbishop of Sydney a stone taken from the ancient Cathedral of Armagh, to be placed in this Cathedral.

The Anthem was "With a Voice of Singing." The following were the words:—

With a voice of singing
Declare ye this and let it be heard,
Alleluia!

Utter it even unto the ends of the world.

The Lord hath delivered His people,
Alleluia!

O be joyful in God, all ye lands,
O sing praises in honour of His Name.

The Cathedral Organist, Mr. F. W. Beckett, with his choir, was superb.

The Very Rev. the Dean then led the congregation in thanksgivings and prayers, after which the Archbishop of Armagh preached a brief but singular-

The Church Congress.

The Christian Faith—Meeting the Challenges and Demands of this Day.

Extracts from Some of the Papers.

THE Church Congress organised as part of the Bishop Broughton Centenary celebrations, was held in the Chapter House, Sydney, on May 25th to June 4. The Most Rev. the Archbishop of Sydney presided. There were splendid and interested audiences through all the sessions. We consider the Congress one of the most successful of the many things staged during the celebrations. The following are the earlier papers:—

Belief in God.

(By the Most Rev. C. F. D'Arcy, D.D., Litt.D., Archbishop of Armagh and Primate of All Ireland.)

The Archbishop of Armagh began with a learned discussion on Belief in God. He considered it the greatest of all questions that could ever occupy the attention of man. At the outset there were three inquiries to be made: How did we get our belief in God? How was that belief justified to our intelligence? Could we know God by actual experience? These questions would be found to cover sufficiently the vast discussions which, for many centuries, had occupied the minds of those who had grappled with the problem. It used to be thought that the savage was a materialist; but it was now known that this was absolutely false. He was always a believer in a spirit world. Behind the things he saw and handled he believed in the presence of and operation of unseen agencies. Every notable feature of the world about him, every striking event or influence which affected his life, every trouble or difficulty he encountered in his contact with the material world—all these were connected in some undefined way with spiritual activities which he was somehow impelled to postulate. As early thought advanced, these ideas assumed clearer outlines and there emerged belief in a vast multitude of nature spirits. In addition, primitive man had, as a rule, a profound conviction of the continued existence of the departed. He did not think that the end of bodily life involved also the ending of the human spirit. It was easy to see that we had here the origin of pagan religions, very clearly indicated. As thought rose to higher levels, the world of petty, spiteful spirits was replaced by a hierarchy of nature gods, terrible or beautiful, who were regarded as possessing superhuman powers, who were more or less interested in the doings of men, and of whom, therefore, account must be taken in human affairs.

The tendency of man's mind in relation to this matter was to project himself and his experiences into the unseen, and to find there the counterpart of his own spiritual nature. Only along the old lines of that great spiritual progress recorded in the Old Testament could we find the true revelation and the definite triumph of monotheistic truth. Yet it was through hard struggle that victory came. In Israel there was, as in other ancient peoples, faith in a God Who stood for the genius and destiny of the nation. The history of Israel was the history of how the God of the nation came to be recognised as

the God of the universe. From Israel the monotheistic faith passed to Christianity and to Islam, and so became the possession of the modern world.

"Man has been led," he said, "throughout the course of history from the impulse which makes him suspect and fear some spiritual agency in every remarkable thing which he encounters in the world, up to that noble faith in the One Supreme Deity which has been the light of life to nearly all the greatest human beings during the last 2000 years," he added.

The final question set for consideration was, "Can man know God by actual experience?" The testimony of devout souls in all ages affirmed the possibility. The soul which shut out the world and sought God within was able to hold converse with the Unseen. The things of sense seemed for the time to fall away, and the finite spirit met the Infinite and felt Him to be the greatest of all realities. Was that illusion? surely not!

The appointed leaders of the discussion following on the Archbishop's papers were the Rev. Canon H. N. Baker, Rector of St. Thomas', North Sydney, who dealt with "The Modern Scientific View of the Universe and belief in God," and the Rev. T. M. Robinson, Warden of St. John's College, Morpeth, who asked and answered the question, whether a man could be a good Christian without worrying overmuch about Christian dogma? There were several other speakers from the floor, Archbishop D'Arcy finally summing up by impressing upon everyone that the main things in life were truth, beauty and goodness. Truth was a truly spiritual fact. There was no godness in a material system of any kind itself. It might be good relatively. The spiritual was the highest form of reality known.

Belief in Christ.

(By the Most Rev. C. F. D'Arcy, D.D., Litt.D.)

The Archbishop of Armagh was the reader of the second paper. This dealt with Belief in Christ. In view of modern critical inquiry, the subject was a burning one, and in due course the paper gave place to an animated discussion. Dr. D'Arcy began by saying the story of Christ as they had it in the Bible was an introduction to religious principles and not to scientific principles, and that there was no more definite proof of divine providence than the fact that Christ came in the fulness of time.

Tracing the stages of civilisation and the development of intellect, and of order and religion, the Archbishop dealt with the humanity of Christ and with what he termed the absolute purity of soul and life manifested in every line of His story. The pure, sweet, perfect humanity of Christ, Dr. D'Arcy proceeded, pervaded the whole Gospel story and imparted to it an elevation to be found nowhere else in literature. He then proceeded to deal with the divinity of Christ and with

the Resurrection, on the solid orthodox ground, and said that a new spiritual power appeared, giving a higher value to life and hope to all men. Although they found many evils in the world not yet conquered, they saw the influence of Christ spreading to the utmost ends of the earth. He saw no higher hope for humanity than the Christ of the Gospels. Science could do wonderful things, but it had not the final message of hope and comfort for the human soul.

The Rev. P. A. Micklem, D.D., and the Rev. T. C. Hammond led the subject discussion. Dr. Micklem said that it was impossible to believe in Christ without at the same time believing certain things about Him. The deeper and the fuller one's experience of Christ was, the more one found it necessary to cast one's belief in Him in intellectual terms. Men believed in Christ because He so fully met human needs and satisfied in the deepest way the human sense of need. He believed in Christ because he saw in Him his own human nature not despised nor thrust aside, or crushed. He saw his own human nature preserved and yet redeemed—transmuted, sanctified by union with the divine.

The Rev. T. C. Hammond, M.A., principal of Moore Theological College, said that one of the troubles of the present day, with notable exceptions, was that they were discussing and wondering and conjecturing, but they were not believing. The Christian Church had become in many quarters apologetic. The Christian Church has a faith. It is enshrined in her creeds. It was by this faith in the power of the Divine Spirit that she has triumphed and won the victories of the Cross down the centuries.

The Bishop of Goulburn also spoke and others, the Archbishop of Armagh summing up by agreeing with Mr. Hammond that they were to-day sometimes too apologetic. Reference, he added, had been made in the discussion by one speaker to what was termed the economic Christ. He did not know what that meant, unless it meant that they should apply the principles of love and brotherhood to the great social problems of to-day. If that was what was meant, he thoroughly agreed with the speaker to whom he referred.

Recent Biblical Criticism and the Credibility of the Gospels.

(By the Rev. P. A. Micklem, M.A., D.D.)

Wednesday's session, on the third morning of the Congress, proved one of absorbing interest. The attendance was much larger and interest was intensifying.

The Rev. Dr. Micklem, Rector of St. James' Church, King Street, read the opening paper on "Recent Bible Criticism and the Credibility of the Gospels." He said the interest in the Gospels was not only, or even primarily, an interest in them as chronicles, as parallel records of events which happened in the distant past. It was true that each told the story of Jesus of Nazareth, His life, His work, and His death; but we do not think of them as modern biography, as of the life and character of a particular person, a distinguished doctor, statesman, or soldier. As biographies of Jesus, the Gospels were singularly inadequate. They did not tell or profess to tell the story of His life. Still less did they give or profess to give as a character study an insight into the workings of His mind and motives. Indeed, the difficulty of reconstructing the full story of that life from the Gospel records was shown by the many attempted "Lives of Jesus" written. They were in each case interpretations rather than biographies. It was not then, primarily for their value as history that we turned to the Gospels and read them. They were a message of salvation. In the Gospel the biographical and historical were subordinated to the religious. They were intended to strengthen

the faith of the people in Christ's day. The speaker discussed the relative position and importance of the four Gospels, and then said:—

Enough has been said to illustrate the thesis which it has been the main object of this paper to maintain, that the Gospels are less biographies of Jesus than presentations of the Christ of the Church's belief and worship in terms of the human story. With the possible exception of St. Mark they are documents of the sub-Apostolic rather than of the Apostolic age. They are literary compositions built up by the writers out of available materials which are, with greater or less degree of re-arrangement, freely incorporated in the Gospels. Each in its own way reflects the outlook of its writer, the needs of his age as he sees them, and his conception of the Person of Jesus Christ. Both the Gospels as a whole and their sources are dyed deep with Christian faith and Christian experience. They are interpretations rather than chronicles of Jesus, yet, and let this be said with special emphasis, it is the authentic Jesus Whom they interpret. It is no lay figure, no mythical hero of their own creation who moves in and through their pages. He is there, the lineaments of His form, the sound of His voice, the works of mercy He did, the suffering and the death He endured. The very fact that the writers find it so easy and natural to reflect back their belief in Christ the Lord into the story of Jesus of Nazareth only serves to emphasise the more strongly the identity of the two. For the subject of the Gospels is both the Church's Lord and the Jesus of history. In the Gospels we have the synthesis of faith and fact, the Christ of Christian belief and worship, the Christ of the Church, Who taught on the hills of Galilee, knew weariness and hunger, and the joy of human companionship, and suffered under Pontius Pilate.

The Rev. Canon Garnsey, Warden of St. Paul's College, and Dr. Pilcher, Bishop Coadjutor of Sydney, led the subsequent discussion, the latter stating that even though the Gospels were not considered to be biographical, it was impossible for anyone to lose sight of the great historic fact of Christ—the perfectly unique figure—Who emerged from them. They believed in the Bible because they believed in Jesus. It was because of what Christ was and did that the Apostles believed in Him.

The Industrial Order and the Demands of Religion.

(By the Right Rev. E. H. Burgmann, M.A., Th.Soc., Bishop of Goulburn.)

Bishop Burgmann's paper was a typical and trenchant criticism of the present industrial order. He said that the interests of employee and employer could never run parallel in capitalist industry. Industry had no responsibility for unwanted labour. Capitalism had never, and could never, solve the problem of unemployment. Labour-saving devices of all sorts were used primarily in the interests of the employer, and surplus hands must be dismissed—no matter how kind and generous the employer might be.

"The fact that the modern State has been compelled, in order to stave off revolution, to institute the dole and pauper relief works, only shows the bankruptcy of capitalism, so far as organising the work of the world is concerned," he continued. "No one can give youth any confidence that it will be wanted for any purpose other than war."

It was true that some employers recognised the justice of the struggle of workmen for better conditions, and showed personal sympathy for the cause of human betterment, he said. That had made co-operation for the better measures of humanitarian legislation possible. In the final analysis the working class must serve the purposes of the employing class. The unwanted workman was barely kept alive until he was wanted, and he was expected to be law-abiding and not to degenerate in his periods of idleness, no matter how long they might be.

Position of Workman.

"The workman without property remains a hand to be used, not a person, not fully a citizen, and certainly not a brother," he added. "Thus we see that political democracy steps short of complete realisation when economic interests are reached."

"Capitalism is warfare naked and unashamed, and in war violence is the final arbiter. As things are, the great industrialists of one nation must contend for the markets of the world with the great industrialists of other nations."

"Wages are an item of cost in the warfare, and must be kept down. The interests

of our economic imperialists fighting for a place in the markets of the world are irreconcilable with the interests of the working class. If democracy is to be pushed to its logical implications in the industrial sphere, then Imperialism must be radically transformed," he said.

Fascism and Communism.

Fascism stood for the intensification of Nationalism, the glorification of national power and prestige, with an irresistible demand for imperialistic expansion. It was difficult to see how Fascist States could live at peace with their neighbours once they became stronger than their neighbours. The great Russian experiment seemed to be a thing of far greater promise, in spite of the profession of atheism on the part of its creators and leaders. There was implicit in it an economic organisation which eliminated unemployment and the need for international war. It also respected nationality without being nationalistic. In the long run, the future of the world would seem to him to reside in the Christianising of Communism.

"What, then, is a Christian to do in a British community such as our own?" he asked. "We are neither Fascist nor Communist yet. It is not desirable and not necessary to pursue the method of violent revolution to effect necessary changes. We have an opportunity to pursue the ideal of a Christian democracy which will banish exploitation of man by man, make production and distribution a co-operative endeavour, and cease to allow property to be a means of economic and political power. We must pursue this ideal or we shall drift into some form of Fascism."

Christians, and especially the leaders of the Church, should study all the facts, get close to the lives of the people, especially the people most in need, and then publish the facts without fear and for the sake of truth and righteousness alone. Ministers should be the watchdogs of the poor and give the general public no excuse for ignorance in these matters. The economic organisation of the nation must be overhauled or drastically changed, because as it was, it would continue to evolve slums and unemployment. Charity in its modern sense was of no avail.

Moral Issues.

Sir Frederick Stewart led the discussion, and said that he believed that few people would be prepared to express complete satisfaction with existing industrial order. He had no hesitation in recording his dissatisfaction with conditions which imposed so much deprivation and suffering in a world so bountifully endowed by its Creator.

"We are, I am afraid," he continued, "too prone to allow traditional bogeys to create mental difficulties."

No one would deny that to-day there was more than sufficient of those things which constituted man's necessity and happiness to enable all to live in a condition of contentment, and yet statistics revealed that more than 20 millions of people in the allegedly civilised communities of the world were crowded out of the modern industrial structure, and consequently with their dependents, were compelled to suffer the deprivations associated with an inadequately rationed subsistence. He was convinced that unless we were prepared to be more adventurous in our outlook, more courageous in our actions, the existing unsatisfactory industrial position was destined to continue. The technical engineer had outdistanced the social engineer, and had evolved a technique which had revolutionised industrial practice, but to those on whom fell the burden of social adjustment had shirked the task of meeting revolution by revolution. In his daily contact with folk who had felt the iron heel of industrial maladjustment, he marvelled at their patience and wondered how long their patience would tolerate a condition which was so grossly inhuman. He believed that the industrial reward only after inquisitorial investigation.

Canon R. B. S. Hammond followed with many speakers. The issues are live ones, and the interest and applause which were shown and greeted special remarks, point to the fact that hosts of people are looking to the Church for a lead in this important matter.

The Faith and Modern Cults.

(By the Rev. T. C. Hammond, M.A., Principal of Moore Theological College.)

The Rev. T. C. Hammond began his paper on "The Faith and Modern Cults" by taking it for granted that "The Faith" is properly expressed in the three ancient creeds. To take in the Thirty-Nine Articles would bring us into collision with the modern cult of Romanism, which is not, I take it, in the view of those who assigned to me this subject.

The ancient creeds express the faith of a large body of Christians internally divided on many other matters. Yet this is only one side of the phenomenon. In our own and in other Churches there is a tendency to question the authority of all ancient formulations. We are reminded in some quarters that there is "the dead hand embalmed in Trust Deeds, cramping the spiritual life of the Church." The historic faith had been preserved in the ancient creeds, and they were to be accepted as proved by most certain warrants of Holy Scriptures. There were secondary authorities having their derivative in original tradition, and certain Christian cults were based on the acceptance of a definite creed. Certain other cults were based on alterations, or repudiations, of the existent form, and were regarded as anti-creedal cults.

There are modern developments in relation to social, eschatological and philosophical or speculative instincts in our nature. The outbreak of war and its bitter aftermath in the sudden rupture of family ties gave a great impetus to Spiritualism. That is related to our social instincts and falls first to be described. Spiritualism or Spiritualism is one of the oldest forms of religious belief and worship. It received a new stimulus in 1848 at Hydesville, New York State, when the Fox daughters developed a code system of communication by means of mysterious rappings. From this the holding of "séances" in the modern form seems to date. The development has been very rapid, and we are confronted now with an elaborate system of "mediums," "clairvoyance," "clairaudience," "crystal gazing," "automatic writing," etc., etc. The root idea is the same in all these forms of manifestation. Certain people are peculiarly receptive of spirit influence and by their means those who have departed this life are believed to seek communication with those in the mundane sphere. The passionate advocacy of Sir Arthur Conan Doyle, the ex-Roman Catholic journalist and novelist, and the more measured but equally devoted support given to this form of belief and worship by Sir Oliver Lodge, has supplied an impetus to the movement in living memory. There is a pathos in their propaganda in view of their war experience, which gives an essentially human touch to their arguments.

Of a very different character are those modern cults which relate themselves closely to eschatological ideas. Man appears at almost every stage of his existence as a somewhat pathetic figure, peering anxiously into the unknown. Round the region of mists, sinister shadows are to be found, and it is not otherwise with the dimmed vision of the soul. The grave is haunted by spectres, always has been haunted in so far as spectres are an early product of the imagination. It is not surprising, therefore, that credal and anti-creedal cults should show a decided interest in that great territory that stretches beyond the limits of our time-bound, space-bound experience.

Amongst the competitors with Credal Eschatology must be reckoned the followers of "Millennial Dawn" by the ones who also advertise under the title "Bible Students' Association." Started in the United States of America by a man named Russell, this particular body of people, whose activities are now, or were until recently, directed by a Mr. J. Ruthenford, combine with a strong eschatological interest the ideas of the natural mortality of the soul and a second chance at Resurrection, which they believe will be accepted eagerly by the vast majority of men. The incorrigible, after a period of suffering, will be annihilated. There is also a reference to these opinions a rigid unitary idea of God. God, they assure us, is a remote and inaccessible Being, and is only known to us through His manifestations. Jesus Christ is the highest order of created beings. Who became a simple man. The idea of the fusion of two natures is, in the judgment of this religious body, quite an error. To say that Jesus is God is equivalent to stating that God was His own Father. Jesus became man to offer the exact equivalent in a "redemptive price" for man's failure to keep God's commands. He was an Archangel before He became man. Now that He has completed His redemptive work, He is elevated in nature to a far superior position even to that which He formerly occupied. He is now no longer man, His nature having been again exalted. In language somewhat familiar to Australian poets, Jesus "resumed" his former exalted nature and climbed still higher in the scale of being. "The Christ" is not Jesus, but an influence or emanation from God exemplified in Jesus and in His elect, the Church, which is but the just fruits of redemption. It will be at once apparent that Basilides and his sect are not wholly dead.

"Man," says Aristotle, "is a thinking animal," and this is true, all startling appearances to the contrary notwithstanding. Man will speculate, whether he be regarded as a cult Christian Science must be regarded as a cult that appeals to the speculative. Mrs. Mary

Baker Glover Eddy tells us: "In the year 1866 I discovered the Christian Science, or divine laws of Life, Truth and Love, and named my discovery Christian Science. In 1875 this hysterical woman gave to the world 'Science and Health, with a Key to the Scriptures.' The burden of her message is that dualism can be overcome and peace obtained if we only remember that 'Man,' in his original state, is not a subject of sin, disease and death. These are 'errors or illusion, the result of a false sense of existence, to be destroyed by Truth, the knowledge of the perfection of all we believe.' (Ramsay, Encyc. Religion and Ethics); Sin is one of the phantasies of a disordered state and salvation in the fullest sense comes through knowledge. Jesus was the great exponent of Christian Science, which is 'The Christ' in Him, and also in His followers. 'Christian Science,' says Mrs. Eddy, 'was the Spirit which Jesus implied in His own statements. "I am the way, the truth and the life. . . and My Father are one." This particular cult, perhaps because of its pretence to the power of overcoming disease, has spread like a prairie fire. It makes a very special appeal to the wealthy, and also to the dilettante in speculative matters.

We suffer through vagueness. In many minds the Christian message is a confused jumble of pious conceptions. Effort should be directed to making the essential truths of the creed operative by bringing the individual right up to a sense of personal responsibility, and to the obligation of a personal decision. In proportion as this decision is based on a real apprehension of the truths of the faith, it is likely to be permanent and protective against error and sin?

In considering the cure for these developments, we need some measure of understanding and sympathy with those who have imbibed these views. Spiritualism arises from the natural longing to hear once more a well-loved voice, or to get a message with well-developed characteristics. So long as the shadow of death darkens our path, so long will this desire rise. It is not easy to combat the claim which seems to bring our dead once more round our hearth. Yet we must be cruel to be kind. It is necessary to point out that the evidence for obsession and materialisation is highly precarious; that the results of such experiment has been to leave us where we were before. Can we rest in the spiritualist's land of shadows, with shadowy foods and shadowy whistles and sodas? Even pagan Greek thought, at least as defined by Socrates, seems to offer something better than that. Then we have to probe deeper and show that the tenderest feelings of humanity have been shamelessly exploited. Fraud has unquestionably dogged the steps of the Spiritist movement, and at last certainty evades us. The medium is still in the body, and it is not possible to disentangle the spirit message from the web of its corporeal integument. The prophets spoke of wizards that peep and mutter. Why all the darkness and the mystery? Is there any special merit in the absence of sunlight? Is the other world a home of Stygian darkness? Suppose that there is spirit communication, it is but a fresh avenue of temptation and deceit. The poets that simulated prophecy in hostility to God can here also find entrance; and the sad stories of mediumist frauds prove that here also they have waylaid the unwary. Is it not better to rest in the assured hope offered by Him Who knows both worlds and unites them? If our loved ones are in Him, can we not wait until it please Him to draw aside the curtain and permit the full converse of heaven which He has promised? And we have a ground of certainty which no spiritist has. Christ rose again from the dead, not by uncertain rappings, or by the aid of mediums, but in His own Sacred Person. He brought life and immortality to light. If the Resurrection be a fact it is the most conclusive instance of communication with the other world. But its limits, as well as its assurances must be received as determining the bounds which God has appointed for us in the matter of spirit intercourse. This is but a rough outline, but it is possible to fill it in. Loving contact with Christ, our Lord always checks the impatience which lies at the root of spiritism.

Strange as it may sound, the writings of Athanasius are helpful in relation to Millennial Dawn. Bring its votaries face to face with the question: "Was Jesus really God?" The rationale of the Incarnation is little understood. It seems to the ordinary person that any being could, if God permitted, assume the character and nature of another being. This is not so. There is a creative order, which cannot be disregarded.

The advocates of Christian Science confuse the issue by using theological terms in a new sense. Thus the writer in Hastings' Encyclopaedia of Religion and Ethics, "Christian Science acknowledges the Divinity of Christ and the Incarnation," and quotes in

support, "This Christ or divinity of the man Jesus was His divine nature, the godliness which animated Him." Such rubbish is a travesty of the truth. It is necessary, unhappily, to expose this persistent attempt to confuse simple minds. Mrs. Eddy is as much incarnate as the man Jesus, on this evidence, in fact a little more so. Some people would be cured if they could be shown they were misled. But here, also, sympathy is essential. Christian Science derives its urge not from its rather unconvincing philosophy, but from the burden of the world's pain. Read the literature of Christian Science, and you observe that the physical agony of humanity calls to you from every page. What have we to offer? Contrast Jesus with Mrs. Eddy. He carried our infirmities, and He teaches that it is not by immediate relief, but by faith in God's love, that the world's sorrow is lightened. The message of the Gospel is "After you have suffered a little while." May we not hope that by a patient presentation of the fulness of Gospel teaching, even the face distorted with pain will be irradiated by the hope of that blessed consummation when God shall wipe away all tears off all faces.

Amongst the causes of modern cults and the anti-creedal revolt must be placed the persistent effort to reduce "the Faith" to a collection of emotional reactions to inchoate aspirations. It may indeed be questioned whether we are here dealing with cause or effect—it is perhaps truer to say we are in the presence of a reciprocal relation. Have we any right to demand adherence to a creed? Many voices, speaking the language of many different philosophies, say "No." "My religion," says many a man, "is not factual at all." Such people would maintain that their religious attitude is concerned, in the words of Dr. Joseph Parker, with "Those larger interpretations which are possible only to parabolic embodiment." (People's Bible

study.) Apart from the unfortunate spatial simile of the sentence—the fact of creation, e.g. being large enough to satisfy the appetite of the most rapacious, it is not denied that so-called "larger interpretations" may be in place at times, and with due regard to their foundations in fact. But when the larger interpretation is made an Aaron's rod, to swallow up the swarms of facts, and thus effectually conceal them, religion begins by being anything, and ends in being nothing. As Dr. Graham Macken trenchantly observes, "Even the very existence of Jesus is unnecessary to this sublimated religion that is independent of events in the external world." (The Virgin Birth, p. 384).

How should we deal with such modern cults? The answer divides itself into two parts, Prevention and Cure. If cults have existed from the time of the Apostles, it is obvious that complete prevention cannot be expected. But a careful examination of Church History seems to teach that there is considerable success attendant on certain methods. Notwithstanding the pragmatist facts dominate the situation. The constant enforcement of facts compels the attention of thoughtful minds. The interpretation placed upon them will more likely accord with the credal position if the facts are appreciated in their due proportion. In this connection, it is not too much to assert that a judicious use of the Church's year will secure an orderly presentation of the foundation truths of the Faith in the form of facts.

The Dean of Newcastle (the Very Rev. W. H. Johnson), in leading the discussion, said that their age was marked by a lack of responsiveness, and people were in grave danger of relinquishing the whole and concentrating on a part of the truth. Theosophy picked out the idea of mysticism; Christian Science selected the dominance of spirit over matter; Liberal Protestantism took the attractiveness of the moral ideal; and spiritualism took the truth of immortality and the hidden life of the soul. But each of them was more than an isolated cult. They must, of course, admit that blame was sometimes deserved by the Church. For by its neglect of some aspect of Christian truth the Church had been responsible for the fact that hungry souls had drifted into one or other of the cults in search of satisfaction. Their answer to those cults must not be thus to attack them; it must be a serious determination to present the Catholic faith in its entirety.

New Movements.

In the last 150 years great movements, such as the evangelical movement and the Oxford Movement, had arisen to recover certain aspects of Christian faith or practice which had been neglected. They threatened to become almost isolated cults within the Church. To their sorrow, they knew how much that kind of thing interfered with the unity of the Church. It was one of the things which had led up the movement for the constitution of the Australian Church. They would not get the constitution until they got a more massive mind. They must

have a new synthesis which would take account of modern methods of thought, modern needs, and modern situations, as opposed to the isolationist tendency which produced cults, sects, and parties. Their task was to build up to the full faith, a faith which must contain all that was positive and great in the three elements which had become so prominent since the Reformation, namely, the Catholic, the Evangelical, and the Liberal. They had only to read history to see that the isolation of those elements was disastrous. The task before them was to reunite them, to build up the complete faith.

The Rev. D. J. Knox took his hearers to St. John's Epistles and the New Testament teaching on anti-Christ and the work of the evil one in men's hearts, and the delusions he brings to them. He urged the appointment of a committee consisting of the organised forces of the Church, to combat the aggregation of modern cults and their growth in their midst.

(Further extracts of the papers will appear in our next issue.)

Unique Empire Day Service.

Centenary Visitors from the Four Corners of the Earth.

Certainly there never was, and possibly not again in living memory will be seen such an Empire Day service as that carried out in St. Andrew's Cathedral, Sydney, on Sunday, May 24. It was, happily, the actual day for Empire memories, evaluations and resolves. Archbishops and Bishops, Church dignitaries, and visitors from almost every part of Britain's far-flung domain were present. They were present in Sydney for the Bishop Broughton Centenary celebrations. The congregation which crowded the Cathedral to its doors, also included the Governor-General and Lady Gowrie, the Lieutenant-Governor and Lady Street, the High Commissioner for the United Kingdom in Australia, and Lady Whiskard, and representatives of the Royal Empire Society and kindred organisations.

Historic Cross.

During the service the Archbishop of Sydney (Dr. Mowll), announced the gift to the Cathedral of a historic cross, a replica, he said, of the Canterbury Cross which had been found many years ago in one of the old streets of Canterbury. Set in stone, he added, taken from the walls of Christ Church Cathedral, Canterbury, it was dedicated last year at an Empire service in Canterbury Cathedral by the Archbishop of Canterbury. It had been presented to the Cathedral of the mother diocese of the Church in Australia as a recognition of friendship by the 'Friends of Canterbury Cathedral.'

The stone with the cross upon it has been set in one of the walls of the northern transept, and was unveiled by the Lieutenant-Governor at the close of the Archbishop's announcement.

Empire-Wide Greetings.

The Archbishop then, in a series of brief addresses, announced the speakers who had assembled to convey to the mother diocese of the Church in Australia the greetings of the Dioceses, and the countries they represented, on the occasion of the Bishop Broughton Centenary celebrations.

The Rev. Dr. C. F. D'Arcy, Archbishop of Armagh and Primate of All Ireland, in his address emphasised the principles of Truth, righteousness, honour, care for weaker races, justice and freedom, for which the British Empire stood. He referred to the influence of the late King George, King Edward, the Queen, and the members of the Royal family in the part that the Empire had played, and was playing, as a great force for good. That day, he added, they realised something of what the Empire stood for. "God bless it and prosper it," he concluded, "and make it more and more an influence for the righteousness and advancement of Christ's Kingdom in the world."

Canon Blackwood Price, representing the Church in the motherland, was introduced by Archbishop Mowll with an expression of grateful regard for a message representative of the ancient Church which, he said, nurturing their fathers, had spread its influence over wide continents.

Canon Blackwood Price's message, which laid emphasis on the spirit of service, was followed by a greeting from the Right Rev. J. S. C. Banerjee, Assistant Bishop of Lahore, India, who said the Church in India was a small but growing one, with vast possibilities.

Proceeding, he said they found in India side by side, learning and illiteracy, and

wealth and poverty. There they found people who had never learned what it was to have a "good square meal." In that land, also, they found some of the most famous examples of architecture, but while people spoke of the slums of other lands, the slums of that land were horrifying. If it had not been for the generous gift of God's bright sunshine and free air they would have been by this an extinct race. India was a land with needs and with problems, and the Church, in facing them, was exercising a helpful spirit.

The Rev. H. S. Kidner, acting General Secretary of the C.M.S. in New South Wales, and representing the Diocese of Tanganyika, emphasised the problems facing the Church in Africa. He also spoke of the importance of the missionary movement and of the indebtedness of the Church workers in Africa to the Church in Australia for the missionary leaders which it had sent to Africa.

The appointed lesson was read by Bishop Wilson, of Bunbury, Western Australia, senior Bishop of the Church in Australia.

The Rev. Dr. G. F. Graham-Brown, Bishop in Jerusalem, recalled the memorable part which, he said, Australian troops had, under the late Lord Allenby, played in the deliverance of Palestine towards the close of the Great War. Important as their holy places were, he added, as centres of devotion, yet it was because He lived now that there was no message more vital than the Easter one to those parts of the world farthest away from the scene of the Resurrection.

Dr. C. V. Pilcher, Bishop Coadjutor of Sydney, formerly of Toronto, Canada, conveyed the greetings of the Church in Canada. In warm terms he told of the Church's work and problems in the Great Dominion, and felicitated the Church in Australia, and especially in Sydney.

The Most Rev. Dr. A. W. Averill, of Auckland, Primate and Archbishop of New Zealand, said the bond that cemented the Empire in the person of the King was far stronger than any legal bonds. The Empire would only carry its God-given message to the world when it impressed upon its citizens the paramount importance of unselfish service and the absolute need for a real international Christian spirit. That alone could save the Empire from that narrow and ultra-national spirit which was tending to produce chaos in the world instead of order.

It was a unique and memorable afternoon, envisaging not only the wide extent of British rule and care, but showing what a great position of responsibility and service is held by the Anglican Communion. May we be worthy of the trust!

Children's Centenary Demonstration.

The Royal Agricultural Society's grounds, Moore Park, were the venue of the open-air demonstration of the Church's Sunday School children on Saturday, May 30, as part of the Bishop Broughton Centenary celebrations. Upwards of seven thousand children gathered, girls in their blue capes, boys in their white shirts. Boy Scouts, Cubs, Guides and Brownies, members of the C.E.B.S., G.F.S., and Y.P.U. were in evidence, with their flags and banners. It was an impressive sight, and when the shield of the Diocese of Sydney was formed by living figures, it made a fine show of pageantry. The weather was threatening all the morning, and this fact made the demonstration all the more creditable.

Outstanding in the well-organised and effective programme was the formation by the Sunday School children of the shield of the Diocese of Sydney already referred to. The Archbishop of Sydney was delighted, and praised the children for their animated display.

After this event, Dr. Mowll spoke to the boys and girls crowding the ground before him, and congratulated them on their splendid demonstration. He also thanked the Sunday School teachers and others who had made possible such "a magnificent spectacle." They did well, he added, to honour the memory of Bishop Broughton, especially as he had been very interested in Sunday Schools arrived in Sydney. When Bishop Broughton churches and 12 clergy, but before he left Sydney there were 300 clergy.

The Archbishop commended to them the text which, he said, Bishop Broughton had dearly loved: "But as truly as I live, all the earth shall be filled with the glory of the Lord." Bishop Broughton had lived his life in order that that text might be fulfilled. The Archbishop of Armagh and Primate of All Ireland (Dr. D'Arcy), also spoke to the children, praising their display and their good behaviour.

Immediately after these short addresses, the children, led by the choir boys of St.

John's, Parramatta, Sunday School, which, it was stated by the announcer, was the oldest in Australia, dating from 1813, marched past the Archbishop of Sydney, singing the hymn, "Brightly Gleams our Banner."

Then came the processional pageant by members of the Young People's Union and the Heralds of the King, a colourful representation of the activities of the Church in the mission field. Boys and girls dressed in the national styles of China, Japan, Palestine, India, Africa, and other countries, told the story of the wide range of service by the Church of England missionaries. And last, but not least, came a band of boys and girls representing the aborigines of Australia, and emphasising the gallant work being done in the distant parts of Australia by the clergy.

At this stage, Bishop Banerjee, of Lahore, India, and Dr. Graham-Brown, Bishop in Jerusalem, addressed the children. Bishop Banerjee spoke of India and the Sunday School children in that distant land, who, he said, sent their greetings to the Church of England Sunday School children in far-off Australia.

Bishop Graham-Brown told something of Jerusalem's history, the work of the Church of England, and the link between Australia and Jerusalem through the war.

The Petersham Salvation Army Band, under bandmaster C. Hanna, played selections until the Boy Scouts had formed a Map of Australia, when Dr. Mowll mounted the rostrum and gave the Benediction.

Great Youth Gathering.

Sydney Town Hall.

On Sunday afternoon, May 31, some 2,000 adolescents of the Church attended a youth rally in Sydney Town Hall which was presided over by the Most Rev. the Archbishop of Sydney. With no banners and flags of their respective organisations, they made a fine showing. Dr. Mowll extended to them a warm welcome. He stressed the meaning and purpose of the present celebrations, and showed how the Church was looking to its growing youth to rally to the service of Christ. His Grace appealed for more and more workers in the Church's various fields of service.

The Assistant Bishop of Lahore (the Right Rev. J. C. S. Banerjee), spoke of the words of the prophet, "Do not be misled into thinking that in social service alone there is anything of power," the Bishop said. "When people engage in social service without being moved by the Spirit of Christ it is not long before a peculiar callousness seems to creep into their minds."

The Bishop of Nelson (the Right Rev. W. G. Hilliard), said that youth often criticised and with some justification, the work of its elders. "We don't want every boy to be a picture of his father, and every girl to be a talkie of her mother," declared the speaker. "We want you to be better than we are. We want you to rebel. Only, don't waste time in idle criticism, but qualify for the right to criticise by doing a better job yourselves."

"But please be discriminating in your criticism and your revolt. Do not revolt against those moral restraints that the experience of years has shown to be good and necessary. Make rebellion and war upon those prejudices which foster class hatred and bitterness."

Archdeacon Alston, of Hastings, England, brought a message from the Old Land. He said that he believed the present period to be one of the great formative epochs of the world. The future depended upon the youth of the present generation. The Archdeacon referred to the fact that the leaders of the Nazi movement, and of the movements led by Mussolini, Mustapha Kemal, and Stalin, were all less than 30 years of age. Something had inspired them to dedicate themselves to their country. He told of a young Russian, who, explaining that he wanted to be an engineer, but not to be rich, said, "We have buried riches in our archives."

"That is rather a fine ideal, remembering what Christ said about riches," the Archdeacon said. "I wonder if it will stand. If it does stand, it will mean that the Russian regime, in spite of its barbarities and its irreligion, will have put the followers of Jesus Christ to shame."

It was undoubtedly a fine gathering for a Sunday afternoon. Ordinarily, the bigger lads and girls of our Sunday Schools don't care about journeying into the city on Sunday afternoons. There is no gaining say the fact that the Church has vast companies of adolescents in all our parishes. The thing is to win them for Christ and harness them to His service.

Episcopal Pilgrimages.

The Broughton Churches.

An extremely interesting feature of the Bishop Broughton celebrations in Sydney was the round of visits paid by the Archbishop of Sydney, accompanied by the visiting Bishops, to the churches in the Diocese erected during Bishop Broughton's episcopate. Four days were given to the pilgrimages. At each church the visitors were met by the Rector of the parish and his officers, whilst within the church itself large congregations gathered. The Rector, from the chancel in each case, expressed words of welcome, and then traced the history of his church. The Archbishop then replied, saying:—

"I come as the Bishop of Sydney to be with you in homage to that good and great bishop who was so closely associated and identified with this building."

Among the many fine churches they visited were All Saints', Parramatta, St. Stephen's, Penrith, St. Mark's, Appin, St. Philip's and Holy Trinity, Sydney, St. Bartholomew's, Pyrmont, St. Mary's, Balmain, St. John's, Ashfield, St. Thomas, Enfield, St. Philip's, Camperdown, St. Paul's, Redfern, and Christ Church St. Laurence. They visited the historic church of St. Peter, Cook's River. It is the third oldest edifice within the vicinity of Sydney, and was consecrated in 1839. The Rector of Christ Church St. Laurence (Rev. J. Hope), took the opportunity during the pilgrimage, of presenting to Dr. Mowll a historical sketch of the church's troubles extending over many years, especially regarding the wearing of vestments and other extreme practices in that church.

The record states that late in 1868, there was much controversy regarding the erection of a new reredos. Bishop Barker ordered the central cross to be removed, refusing to grant a faculty. In 1878, the Rev. Charles F. Garnsey became Rector, and, in 1883, on his return from a visit to England, he introduced the use of Eucharistic vestments, altar lights, and the daily Eucharist.

On April 19, 1911, Eucharistic vestments were used for the last time at Christ Church, "until such time as their use is again permitted in the Diocese of Sydney." When the question of a successor to the Rev. F. F. Albery was considered during that year, great difficulty was experienced in finding a priest who would give an undertaking not to wear vestments. Ultimately, the Rev. Clive M. Statham was inducted as Rector, having under protest signed the undertaking regarding the use of Eucharistic vestments. During the incumbency incense was introduced.

Christ Church St. Laurence was consecrated on September 10, 1845, by Bishop Broughton, who was celebrant at the Holy Communion and also preached the text. The spire was not completed till 1855. The tower contains a peal of six bells, cast by John Taylor and Sons, Loughborough. The west end of the church was provided with a gallery of cedar, extending the full width of the church. The gallery was removed about 1886, but part of the handsome woodwork remains until this day. Among the trustees and patrons of the Christ Church of those early days were Chief Justice A. Stephen, Messrs. Michael Metcalf, Wooley, Hatch, Tooth, and Thomas Sutcliffe Mort, whose name would be remembered as the generous benefactor of Christ Church Schools. The parsonage was set in a fine garden, where to-day railway offices stand.

A disastrous fire in 1905 seriously damaged the roof and destroyed the organ. The total damage was £5,000, all of which, except £100, was covered by insurance.

TASMANIA.

The death of Mr. R. W. G. Shoobridge, at the age of 88, took place at Hobart on May 13th, after several years of failing health. Most of his life was spent in the Derwent Valley as a successful orchardist and hop-grower, where he built and endowed the New Norfolk Cottage Hospital. He also contributed largely to the rebuilding of the New Norfolk Parish Church, and the erection of a church at Moonah, a Hobart suburb, and was for many years a member of Synod and of the Diocesan Council. At the funeral service at St. James' Church, Newtown, the Bishop of Tasmania paid a glowing tribute to his value as a churchman.

Mr. Shoobridge was twice married and is survived by five daughters, one of whom, Deaconess Winifred Shoobridge, did a well-known work in Gippsland. His three sons predeceased him, the last being killed in the Great War.



NEW SOUTH WALES.

Diocese of Sydney.

ST. STEPHEN'S CHURCHYARD, NEWTOWN.

St. Stephen's Churchyard, Newtown, better known as Camperdown Cemetery (consecrated 16th January, 1849), was the scene of a pilgrimage by the Archbishop of Sydney and visiting Bishops on 2nd June, to the tomb of Sarah Broughton, wife of Bishop Broughton, whose remains were laid to rest in this historic cemetery. The speakers were the Primate of All Ireland (Most Rev. Dr. D'Arcy), and Archbishop Alston, of Hastings, England. There was a large assemblage.

The Royal Australian Historical Society is arranging a pilgrimage to the tomb of Sir Thomas Livingstone Mitchell for Saturday, 20th June, to which gathering the public are specially invited.

The Erskineville Council, at the request of Dr. Molesworth, has handed to the Trustees a stone drinking fountain that was originally a gift to the Erskineville Council by his late father, E. W. Molesworth, ex-M.L.A. It stood for many years in Erskineville Road, but on the widening of the road it was dismantled and placed in the Council yard. It has now been repaired and erected in the Camperdown Cemetery alongside St. Stephen's Church. Mr. Molesworth was for many years churchwarden of St. Stephen's Church, and also Trustee of the Cemetery.

TRINITY GRAMMAR SCHOOL.

Founders' Day.

"Founders' Day" of Trinity Grammar School, Summer Hill, was celebrated in the Ashfield Town Hall on Saturday, May 23. The Archbishop of Sydney presided. Dr. Mowll welcomed the Archbishop of Armagh, the Bishop in Jerusalem, the Bishop of Nelson (N.Z.), and other visitors. He said the school had cause for thankfulness, for there was a larger enrolment of boys and the financial position was better than at any time since the depression, and they were hoping to build larger and improved classroom accommodation, provide a swimming pool, and erect a preparatory school.

The Archbishop of Armagh (the Most Rev. C. F. D'Arcy), said the youth of Australia was fortunate in having as a heritage a land of vast horizons and unexplored possibilities. He advised his young hearers not to be drawn away by "will-o'-the-wisps," but to be guided by Him Who said, "I am the Light of the World."

The Bishop in Jerusalem (Dr. Graham Brown), said the past hundred years had marked the greatest advance in Christianity in its history. He was pleased to know that the day scholars exceeded the boarders at the Trinity School, though this threw a greater responsibility on the family and on the parents in continuing the good work of the school.

The Bishop of Nelson (the Right Rev. W. C. Hilliard), formerly headmaster of Trinity School, said all the warm-hearted people had not blurred the memory of Trinity and all that it stood for, and he was happy to renew old associations. He congratulated the school on having, for the first time in the school's history, won the football shield, the swimming cup, and the debating competition.

A vote of thanks was accorded the speakers, on the motion of Sir Kelson King.

Sydney Church of England Grammar School for Girls

Forbes Street, Darlinghurst

Under a Council appointed by Synod. Founded July, 1886.

The School stands in its own grounds on the heights of Darlinghurst.

Religious Instruction throughout the School. Chaplain, The Rev. C. A. Lucas.

BRANCH SCHOOLS AT MOSS VALE AND NORTH SYDNEY.

For further information apply to the Principal, Miss D. I. Wilkinson, M.A.

JUTLAND ANNIVERSARY.

A Juland commemorative service was held at St. Mary's Church, Waverley, yesterday, under the auspices of the Ex-Naval Men's Association, when naval ratings and 200 members attended. Rear-Admiral Lane Poole read the lessons. Others present included Captain Pope (Captain-Superintendent, Garden Island), Lieutenant-Commander Spencer (Admiral's secretary), Captain Selwyn Day, and Lieutenant-Commander W. M. Marks. Forty girls from Osborne College, Blackheath, attended, attired in naval costume.

A special hymn, written by Rev. F. M. Riley, Rector of St. Mary's, who delivered the address, was sung. Before the service, a wreath was laid on the memorial in Waverley Park.

To coincide with the hour of the beginning of the Juland action, and in memory of comrades who fell in this fight, another wreath was placed on the Cenotaph at 6 p.m.

The Rev. F. M. Riley, who is hon. chaplain of the Ex-Naval Men's Association, delivered the address.

ST. LUKE'S HOSPITAL.

New Nurses' Home.

A new wing is being added to St. Luke's Hospital, King's Cross, Sydney, to provide additional, and much-needed, accommodation for the increasing nursing staff. In the new wing there will be rooms for the matron and 41 nurses. Fourteen nurses will have rooms in part of the reconditioned building adjoining.

The new wing is of steel construction, with concrete floors on which wood floors are superimposed. The new building has been designed to harmonise externally with the main hospital buildings. Internally it is modern in every respect. The two centre floors coincide with similar floors of the existing building. The section of this building not required for the nurses is being reconditioned to house the domestic staff.

The lower ground floor contains a nurses' dining-room, with a fully-equipped kitchen and pantry, and a domestics' dining-room. The remaining three floors are all bedroom floors, artificially ventilated to each floor. Every bedroom is provided with a built-in cupboard. The roof has a false ridge behind which is concealed a laundry and drying yard for the use of the nurses, completely out of sight from any but an aerial view.

Other work being carried out at St. Luke's Hospital includes a new driveway to permit of one-way traffic, with an entrance from Roslyn-street, north of the hospital, with increased facilities for parking of motor cars. The new building and other improvements are being carried out by Kennedy and Bird, contractors, to the design, and under the supervision of Fowell, McConnell and Mansfield, architects, 70 King-street, Sydney.

Diocese of Newcastle.

INDUSTRIAL CHRISTIAN FELLOWSHIP.

A branch of the Industrial Christian Fellowship has recently been formed in Newcastle, with the Rev. R. S. Lee as its Organising Secretary. The Fellowship has been at work in England for a good many years, and what it has there been enabled to do encourages the belief that it can be of great value here in Australia also. The Newcastle branch is the first to be formed in

the Commonwealth, and I think you will agree that this city, the greatest industrial centre in Australia, is the most appropriate starting point for its activities," states the Bishop of Newcastle, in his Synod Charge. "Its main aim is to promote the study of social and industrial questions from the point of view of the Christian religion, and in the light of its fundamental principles. It encourages that study in the belief that the principles of our religion are as applicable to social as to individual life, and indeed form the indispensable condition of social and economic health. It stands for no specific programme of reconstruction, but only for the principles to which such a programme must conform if it is to be effective for its purpose. It seeks to awaken the public conscience on any matter in which existing conditions seem to conflict with Christian principles. Thus it is concerned with problems rather than with solutions, though it proclaims its belief that in the teaching of Jesus Christ the solution of all problems is to be found. Its work is evangelistic and educational. It proclaims Christ as the Lord of all good life, the only Saviour of men and nations, and it asks men to study the social implications of accepting Him as such. In this study it claims the fullest freedom. It must be undertaken with no presuppositions other than those of the Christian Gospel. That is essential. The membership of the Fellowship is open to all Christians who are prepared to identify themselves with its general aim, and it imposes on them no credal obligations other than those of the creed of Christendom itself. In its origin and government it is an Institution of the Church of England, and has the patronage of the two Archbishops and many other leaders of Church life in England. But there is nothing in its Constitution which would prevent the fullest and most cordial co-operation with our brethren of other denominations who are possessed by a like ideal. It is indeed my sincere hope that such co-operation may be realized. The difficulties in the way of the organic reunion of Christendom are very real and very great. From a human point of view they may well seem to be insuperable. That makes it all the more important, in my view, that in that wide field of common action where denominational distinctions do not divisively intrude, we should seek to be fellow-workers with one another and with God in the endeavour to establish His Kingdom on earth. That endeavour is incomparably the most important activity which can engage man's attention."

Diocese of Armidale.

ARMIDALE SYNOD.

Bishop's Charge.

There was a large attendance at the third session of the 22nd Synod of the Diocese of Armidale, held during the first week in May. The Right Rev. Bishop Moyes presided and delivered a vigorous charge, offering strong criticism to much in modern life, and calling the nation to a higher social ideal.

The Church, he said, which should be the guide out of the storm and chaos, found the tide flowing past her because men believed she had nothing to say or do, or that she had to say was irrelevant. She was "despised and rejected of men." In almost every crisis, either through fear or lack of love, the Churches came out on the side of things as they were, very often on the side of property, instead of human values and human development. Again and again their accommodation to the desires of men had shut them off from the insight and the power of God. For three centuries and more, the workings of philosophy, the development of nationalism, the materialism of industry, and the growth of scientific knowledge had been forces against religion. Man had been increasingly counted as central; God had been pushed out to the circumference of thought; religion had been relegated gradually to be merely a department of life, and science had claimed the dominance both in life and thought. The gradual permeation of civilisation by the results of science and invention had meant that the scientific worker had displaced the religious thinker in the estimation of the community.

Unhappily, he proceeded, science hitherto had tended to regard the physical side of reality as the only important side; its influence had inclined to shut men's eyes from looking further; it had induced a materialism that inspired false values. Every advance in their knowledge and power over the world must be accomplished by a corresponding advance in their psychological and spiritual power.

The new age would be a religious age in the sense that it would not be neutral to religion. The 19th century ideal was of a state founded on neutrality to religion. The Communist had seen that that could not be. He was right. The flight from God which

had harmed so much of their scientific and social outlook would end by being a flight to the devil. Could the Church be alive and powerful enough to bring the age back to God?

Higher Social Ideal.

Their civilisation needed not merely patching, but a radical reconstruction. They could not save it from disaster unless they set themselves boldly a higher and more comprehensive social ideal than had hitherto seemed possible. In their own land the relief of an increased prosperity was persuading numbers that all was well once more and that their present wing all the good results they needed, and that gradually things would right themselves. It was tragic to see men setting back into old ways and grooves.

"It is ours as a young nation," Bishop Moyes added, "to attack the two great evils and problems of our time, poverty and war, which will bring our civilisation into ruins unless we eliminate them. And it is essentially ours, in a more narrow sense, as a Church, to inspire and provide guidance and dynamic for these tasks. There are false ideas within our social life, false values, held by the faithful oftentimes as well as by the worldly."

Our first hindrance is that we think in terms of wealth and not in terms of human welfare. We estimate the prosperity of our Commonwealth in terms of trade balances, and forget we are not prosperous so long as one man is ill-fed, one child ill-clothed, one family poorly housed. No doubt it is essential that we preserve a living relationship with other nations, but our wealth lies in the character and well-being of our own people. We can never rest until the standard of life of the poor of our community is far different from that of to-day."

Motions Passed.

During the Synod the following motions were agreed to:—(1) That steps should be taken to form a diocesan Scouts' Association to link all troops within the diocese; (2) that the first Sunday in October should be observed as "Industrial Sunday" for the purpose of educating the people on social questions; (3) that the Synod views with alarm the excessive speed of motor vehicles on public roads, and regrets that the Government has taken no action to impose a speed limit; (4) that Synod regards with deep concern the growth of juvenile crime, and extends its deep sympathy to the Government in the trying ordeal through which it is passing at the present time; (5) that steps should be taken to require three days' notice of the marriage ceremony; (6) that the Synod records its dissatisfaction with the number of marriages solemnised in the Church of England which come into the Divorce Court.

VICTORIA.

Diocese of Melbourne.

DEATH OF ARCHDEACON HINDLEY.

The death of the Rev. William George Hindley, formerly Archdeacon of Melbourne, at the age of 83 years, removes a notable figure from the Church Militant in Victoria.

He was one of the last of the pioneers, having served continuously in the diocese from 1878 until his retirement in 1928. In the former year he came to Australia at the invitation of Bishop Moorhouse, and was sent as a reader to take charge of Omeo. In those days of primitive conditions, with Mrs. Hindley, he undertook the work undaunted. He was ordained deacon in 1880, and placed in the charge of the district of Milawa. In 1882 he was ordained priest and appointed to the charge of St. John's, Bairnsdale, which then included practically the whole of the eastern section of Gippsland. In 1886 he came to St. Michael's, North Carlton, where he resigned two years later in order to take up work as Organising Secretary of the Bishop of Melbourne's Fund, an office which he held for four years. Then he became incumbent of Holy Trinity, East Melbourne, and from 1892 to 1904 was in charge of Holy Trinity, Kew, which he resigned in order to devote his whole time to the work of Archdeacon of Melbourne, to which office he had been appointed in 1902. He was Vicar-General of the diocese from 1908 to 1927 and resigned his Archdeaconry in 1928 since when he has been living in retirement at Mt. Eliza.

It would be impossible to give an adequate record of his services in the office which he had held for so long. As an administrator and leader in ecclesiastical affairs he had few equals, his advice and counsel being sought far and wide. He was instrumental in passing the legislation in the Melbourne Synod creating the dioceses of Bendigo,

Gippsland and Wangaratta, by which the organisation of the Church in Victoria was greatly strengthened. As a leader in Synod he was famed for his power in debate, his keen sense of humour frequently turning the tide, making possible amicable decisions which acrid debate suggested was impossible. During the interval between the departure of Archbishop Clarke and the enthronement of Archbishop Lees, Archdeacon Hindley administered the affairs of the diocese, and those who were present will not easily forget his able chairmanship of the Synods held during that period. His address to Synod on what would be expected of the new diocesan still remains fresh in the minds of many who heard it; as also his anecdotes, always most apt for the occasion.

NEW ZEALAND.

Diocese of Christchurch.

THE BISHOP'S LETTER.

Writing to his diocese after having been away following on the death of Mrs. West Watson, the Bishop says:—

It is a great joy to be back again among you all. How shall I ever acknowledge all the tributes to my wife's loving work, and messages of sympathy to myself and my family, which have been conveyed to us by your letters and messages? We have tried to do so by a brief but most sincere acknowledgment; I should like to answer all the letters personally, but as it would mean more than 600 letters, I fear that the task would, though a labour of love, be impossible without interfering seriously with any Diocesan work. Will you accept the assurance that all you have said about our dear one has really strengthened our conviction that she had accomplished the work which God gave her to do, and that He has given her rest from her earthly labours, and glorious victory over all her bodily weakness and over the last enemy. Death seems to me different from what I thought; it is only another name for life and liberty to those who love God in Christ as she did. I do thank you all for your loving prayers for myself and for our family; they bear us up continually. "Thanks be unto God Who giveth us the victory through our Lord Jesus Christ."

Two of the works of Christian love which were nearest to my wife's heart were the Mothers' Union and the Good Neighbours' Association. I can never adequately thank Mrs. Mariner for her loving and devoted help these past years to my wife, both in the Provincial and Diocesan work. It was wonderful. I am so glad to think that she is now the new Diocesan President, and pray that she may have strength for the work, and may also find the same generous support as was accorded to her predecessor. The work of the "Good Neighbours' Association could never, humanly speaking, have developed and been maintained as it was without just such whole-hearted and sympathetic zeal as was shown by Miss Williams, the first honorary secretary. I know how my wife depended on her, and how her work will live in many grateful hearts. Her many friends will wish her a very happy visit to England, and will wish the "Good Neighbours" every success under their new President and Secretary.

From Paikia we made a launch trip to Marsden's Cross, erected on the spot where Samuel Marsden preached the first Christian sermon to the Maori people on Christmas Day, 1814. Above it towers the hill-pa of Ruatara, Marsden's friend and the missionaries' all too short-lived protector. Not far off is Kerikeri, where the C.M.S. established a mission in 1819. There stands the earliest wooden house built in New Zealand. There the missionary Kemp lived, and there we visited his grand-daughter. Just in front of it is the solid stone store of the C.M.S., built in 1833, the first stone house in New Zealand. In it Bishop Selwyn established his library, when he lived in the Vicarage at Waimate North, some 12 miles inland. In this vicarage his old study is still shown. I have stood by the famous Iona Cross and thought of Columbia planting Christianity in Britain. To stand by Marsden's Cross is to stand at the Iona of New Zealand Christianity, a rare privilege.

And, of course, the earliest political life of the Dominion centred round the same Bay of Islands. At Waitangi, in the house now restored and presented to the nation by Lord Bledisloe, lived James Busby, who in 1833 became the first British Resident. On the lawn in front of it, the Treaty of Waitangi was signed. Across the bay from Paikia and towards Opua is the spot where Governor Hobson settled before he moved to Auckland. In Russell church he read the proclamation appointing him Governor of New Zealand.

One could wish for such a growth of historic sentiment as might protect these historic spots and the famous Maori pas of the district, and preserve them as a priceless national inheritance, before it is too late.

Diocese of Nelson.

BISHOP TO VISIT SYDNEY.

The Bishop writes to his diocese:— During the greater part of the months of May and June I shall be in Australia. For a large part of the time I shall be engaged in the Broughton Centenary celebrations, and while in my native Sydney I propose taking a short holiday, which notwithstanding the earnest entreaties of the Standing Committee and other kind friends, I have not felt myself able to take since I came to New Zealand eighteen months ago. The celebrations are designed to mark the centenary of the consecration in 1836 of Bishop Broughton, the only Bishop of Australia. At that time New Zealand was included in his diocese, and he made one visit to these shores to confirm some candidates presented to him by Samuel Marsden. In earlier days still, Australia and New Zealand were an Archdeaconry of the Diocese of Calcutta!

During my short absence from the Diocese I do not imagine that there will be any matter arising which cannot be referred to me personally in Sydney; but if any such emergency should arise, I have asked my friend, Archdeacon Kimberley, who has on former occasions acted as Vicar-General, to deal with it for me, and he has very kindly consented to do so.

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Centenary Reception.

Sydney Town Hall.
Hymn of Praise.

The vast gathering who attended the Sydney Town Hall on Friday, May 29, for the public reception to the Archbishop and Bishops and others in connection with the Bishop Broughton Centenary were treated to a magnificent performance of Mendelssohn's "Hymn of Praise." The Centenary Choir gathered for the purpose from the city and suburban churches of Sydney, was composed of 1000 voices. Mr. F. W. Beckett, F.R.C.O., was in charge, and Mr. S. Halliday presided at the great organ.

On arrival, churchmen attending were received by the Most Reverend the Archbishop and Mrs. Mowl and presented to the Most Reverend the Primate of Australia and the visiting Archbishops and Bishops.

Before the singing of the "Hymn of Praise," the Archbishop of Sydney (Dr. Mowl), read a message from the Premier of New South Wales (Mr. Stevens), who is now in England.

The message was as follows:—

"On the occasion of the Bishop Broughton Centenary celebrations, I am glad to pay my tribute to the memory of one who laboured so zealously and so unselfishly in establishing the Church in Australia. His work must ever prove an inspiration to those who are now bearing the torch which he lighted in those early days. It is fitting that his memory should live, and his earnest endeavour be kept alive as a noble example to those who carry on his work."

"Hymn of Praise."

Thanksgiving, which is the central idea of the celebrations, said His Grace, the Archbishop, then found adequate and artistic expression in the performance of Mendelssohn's magnificent "Hymn of Praise."

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(Diocese of Sydney)

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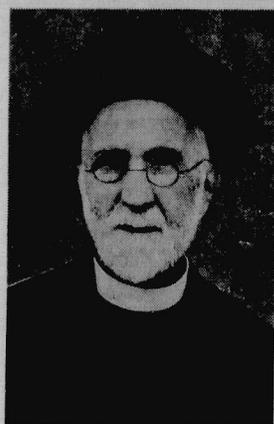
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It was unique in Sydney as a church musical festival. The vocalists had been training for the performance for two months, and responded well to Mr. Beckett's baton.

It was altogether thrilling and inspiring and left a deep impression. The whole gathering was a very successful one. Churchmen of every shade and colour were there. Refreshments brought the occasion to a pleasant close.



THE RIGHT REV. DR. FOSS WESTCOTT
Bishop of Calcutta and Metropolitan of India.

Historical Centenary Pageant.

760 Performers.

On the evenings of June 1, 2 and 3 in the Sydney Town Hall a historical pageant of the Church of England was staged as part of the Bishop Broughton Centenary celebrations. The Sydney Town Hall was packed each night, all sections of churchmen and of the general public gathering. On the first night the Governor-General and Lady Gowrie, the Lieutenant-Governor of N.S.W. and Lady Street, the Primate of Australia, Archbishops, Bishops and other dignitaries were present. We don't remember anything more striking and spectacular.

In its elaborate staging and setting, its characterisations and its fidelity to historical detail, the pageant made a deep impression. A series of swiftly-moving tableaux, striking in their representation, and other scenes clothed with vivid life epochs in the life of the Church in the early and Anglo-Saxon period, the Norman period, the period of the Reformation, and the period from which the Church and missionary enterprise date their eventful beginnings in Australia, were presented. The pageant, in its survey of epochal events, and its portrayal, amid glowing scenes, of the growth and spread of the Christian faith, took the audience back to

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the days when Church history was written in the blood of martyrs who preferred to surrender their lives rather than surrender their faith.

Of the many striking scenes, one of the most impressive was that depicting the scene in the Roman slave market, and the historic occasion when Gregory, turning to a little group of children brought into the market under the crack of the slave-driver's whip, said they were not Angles, but angels. The scene that followed, with the despatch of Augustine and his monks to England, showed him before King Ethelbert. Before this came the scene depicting the death of Britain's first martyr, St. Alban.

The scene portraying the passing of the Venerable Bede was also staged with an admirable sense of the historic. The Norman period—the age of the crusades and of conflict for power between King and Church—depicted, among other striking scenes, the coronation of the Conqueror, with imposing ceremony, and the murder of Archbishop Thomas a'Becket.

There followed the Reformation period, the translation of the Bible, court of James 1st, and the death of Laud.

The Australian period covered, among other picturesque events, the first service, with Richard Johnson as Chaplain, the first overseas missionary enterprise of the Church in Australia under the leadership of Samuel Marsden, the part played by the Church in the life of the aborigines, the period when a bishopric was created, and other scenes in which Bishop Broughton inspired the work of the Church in this country, the meeting of the six bishops and a striking parade of the nations of the earth and of missionaries, suggestive of the work of the A.B.M. and C.M.S.

In the cast, portraying the scenes, religious and historical in spirit, were 760 performers, representative of a large number of the parishes and schools, with clergy and their workers well to the fore, the impressive choral work being undertaken by St. Andrew's Cathedral choir of 58 voices.

Much enthusiasm and loyal co-operation marked those who took part. For weeks they had been rehearsing in the Chapter House, paying their own train and tram fares, being responsible for their own dressing and make-up. The producer, Mrs. Bailey, excelled in her direction and production of the pageant, while Mrs. Mowl was an indefatigable worker all through.

Day of Prayer for Students.

Sunday, June 21, 1936.

The Australian Student Christian Movement earnestly invites all branches of the Church in Australia to unite with it in the observance of the third Sunday of June (June 21) as a Day of Prayer for Students—a day for special remembrance of the needs and problems of students and of the work of our universities, colleges and schools, and requests ministers and clergy to bring the subject before their congregation in the services of that day.

Mrs. Broughton's Grave.

Pilgrimage to St. Stephen's Churchyard, Newtown.

A singularly inspiring address was given by the Venerable G. F. Alston, Archdeacon of Hastings, England, on the occasion of the pilgrimage, on June 2, to the grave of Sarah Broughton in the churchyard of St. Stephen's, Newtown. The interment took place in, and the upkeep of the grave is in the care of the Diocese of Sydney. Archdeacon Alston spoke as representative of the church in the Motherland, saying how proud they were in the ancient Diocese of Canterbury, England, of Mrs. Broughton, and of their desire to do honour to her memory, having in mind her life and work. He then delivered an uplifting message of the Christian's hope of immortality—that the grave is not the end.

There was a very large gathering of the people. The Archbishop of Sydney headed the pilgrimage, accompanied by the Most Rev. the Archbishop of New Zealand, the Archdeacon of Hastings, England, the Rector of the parish, Rev. A. E. Rook, the Rev. R. B. Robinson, and the Rev. M. A. Payten.

Among those present were the last surviving grandson of Bishop Broughton and Mrs. Broughton (Mr. S. G. Boydell), formerly Clerk of the Legislative Assembly, and Mrs. Boydell, Misses Boydell, of Allynbrook, Mrs. Oswald Boydell, of Moree, and her son and daughter, Mr. and Mrs. Guy Boydell, of Mosman, and Mr. W. P. Boydell, of Baulkham Hills. On the grave were several wreaths, one of which was placed there by Mr. S. G. Boydell, on behalf of himself and his sisters.

The Archbishop of Sydney (Dr. Mowl), in an address, said they did well, on the occasion of the Bishop Broughton Centenary celebrations, to honour the memory of one who had been such a comfort and strength to the Bishop in the difficult task with which he was confronted. Bishop Broughton, he added, was nine years of age when he went to King's School, Canterbury. In the home of one of the masters of the school, the Rev. John Francis, were several little girls, one of whom, Sarah Francis, became the wife of Bishop Broughton 20 years later. The Bishop and his wife remained sweethearts to the very end of their lives. In celebrating Bishop Broughton's Centenary, they were not unmindful of the part that she had played in his life.

The Most Rev. A. W. Averill, D.D., Bishop of Auckland and Primate and Archbishop of New Zealand, said it seemed to him that people to-day sometimes forgot the wonderful influence that a good wife and mother could exercise, even if she was not conspicuous in public life. Mrs. Broughton played a very real part in her husband's ministry and service to Australia.

Archbishop Mowl, at the close of the service, said he wished to express thanks to the rector of the parish and the trustees of the cemetery for what they were doing in their endeavours to keep that historic cemetery in good order. The Diocese of Sydney kept Mrs. Broughton's gravestone in order, but there were many other historic graves there, and the trustees had a big task in keeping the cemetery in the order in which everyone wanted it to be kept.

"We all realise," he added, "what a wonderful spot this old cemetery could be made."

Home Mission Festival.

(Continued from page 6.)

on some of the cold days of the Canadian Winters. He was always doing the boldest and best work. Many a time, too, on heavy journeys, would he be busy in correspondence to some poor, shut-in souls. Canon Pilcher said that his grandparents came here just over 100 years ago. His father won a scholarship from King's School, Parramatta. He went to England, and there was married. His home in England was really a very Australian home. He had then lots of Australian cousins who never failed to tell him that Oxford, for all its claims to honour, was not in the same class as things Australian. From England he went to Canada. He felt that it was a great privilege to be called to be the Coadjutor Bishop in the great Diocese of Sydney. What a great work was to be done. What a vast number of men and women there were with hearts hungry for comfort and all the help that God could give them. So many appeared to be happy, but all had their sorrows. So many were in the bondage of sin, and the Lord had said that "He had come to heal the broken-hearted, to preach deliverance to the captives, the recovering of sight to the blind, to set at liberty them that are bruised."

All this the Great Physician of the soul could do. How we all need it ourselves and to have the joy of passing it on to others. The only cure for this world's troubles was the message of Christ. Enthusiasm was wanted in our work for the Lord, and in even greater measure than it was shown for less wonderful causes in Germany and Italy. That meeting certainly impressed the speaker as an enthusiastic one, and he hoped they might all go forward with a glorious realisation of the responsibility of the task ahead. He appreciated the great virtues of his two predecessors, Bishops D'Arcy-Irvine and Kirkby. He remembered a sermon by Bishop Gore, preached on his ordination: "Jesus Christ the same yesterday, to-day and for ever." Jesus Christ had been hard on the religious leaders of His day, and He would be hard on all religious leaders. There were very great responsibilities on them, and, thank God, a very great help available. A lot was expected of the leaders, and he, the speaker, looked to the judgment of the Lord. He knew something of the difficulties, and asked for the prayers and sympathy of all.

The Archdeacon of Hastings.

The Ven. A. F. Alston, M.A., Archdeacon of Hastings, England, having been cordially introduced by the Archbishop, said that he felt he was not entirely a stranger here. He had an Australian mother, and that was one of the magnets of his visit. He admired the patience of the Australians as they listened to so many speeches. It was a great gathering, almost terrifying to speakers. He congratulated them on the enthusiasm of the Church life in Sydney. The Archbishop was known to do, sometimes a "spot" of work, and he apparently expected others to do the same. The speaker had been thrilled already at his experiences at many churches where he had been. There were many marks of pulsating church life, and Bishop Broughton would have been inspired if he had been here in the flesh and seen the great audience. It was one of the fruits of a master builder's good leadership. What earnest, eager, expectant people all the Sydney churchpeople were. He was proud to be able to associate himself with the Diocese of Sydney. There was a tremendous task before the Church of Christ to-day. There were many other causes being cried to-day, too. Even the cry of the Communists was not to be altogether despised, but their cry must be thought over and met reasonably. We should do well if we had the passion and conviction of those who preached Communism. They think they have the remedy for many of this world's ills, and to their credit they act as though they believed it. A challenging question was that industry should be organised on a basis of service, and not just private profit. Had his hearers ever noticed that the Magnificat was as revolutionary as the Red Flag? The Lord Jesus Christ had some hard things to say about the wrong use of riches, and we should all examine ourselves very seriously. Our task was the passionate preaching of the glorious Gospel showing forth the good news of the riches of Jesus Christ. Missionary zeal at home and abroad was most essential, and the personal experience of the living Christ was overwhelmingly and vitally necessary. The Gospel must be preached in the terms of the present day and it must appeal to the young and the thoughtful. The Christian teaching about life was as big as life itself. Even conversion was not enough. There must be a passion for righteousness. There must be something creative said about Peace, about Housing, about Unemployment, and the deterioration which follows, about Stewardship of money, about the International problems of the present day. We must live the Christ life ourselves or we cannot guide other people. A true witness tells all he knows, and knows all he tells. Only as we know can we proclaim that message with value to other folk. Militant Churchmanship is required and vigorous Evangelism.

The Bishop of Nelson.

The Right Rev. Bishop Hilliard, of Nelson, N.Z., was the closing speaker. He received a great reception at this his first Sydney appearance after his departure to New Zealand eighteen months ago. It was a typical address, shot through with humour, and appeal. He said that as Christians we all should be happy. Sadness and mournfulness in appearance were not necessarily piety. Sometimes it was indigestion, and it was much better for a man to have joy in his heart than a pain further down. The great secret of happiness was the salvation through Jesus Christ. It sets our soul singing and makes our life a great anthem. That meeting was an enthusiastic one, and enthusiasm was a valuable thing. God grant that it might not peter out after that meeting. We must see it and not take too much for granted. May we all be called back to our responsibilities and opportunities. Christ made a challenging claim on our lives, and we must arise to the challenge. The Chris-



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tian message gave a new hope, a new idealism, and a new dynamic. May we pledge ourselves afresh. May God help us to make a British and a Christian expression of all our new knowledge. Before we went forth again we might well all come afresh to the foot of the Cross of Jesus and look again into His face and think of what He means to us and what He has done for us, and what the Cross meant to Him and to the Father. What a lot it means to us and the world if they will have Him. What wilt thou have me to do, Lord? The address opened with hilarious laughter, as so many apt and funny stories were told, but these did not detract from the serious and inspiring words which followed.

His Grace the Archbishop of Sydney thanked all who had worked so hard to make the evening the success it had been. There was a great need of prayer that all might be inspired and blessed in the task. Otherwise we should fail in the object for which we exist.

The Archbishop of New Zealand, just before pronouncing the Benediction, said that he would not at that hour accept the opportunity to speak at any length, but would express the greetings of the whole Church of the Provinces of New Zealand. It was a joy to be representing them on the occasion of the Broughton Centenary celebrations. He was happy to be there at the wonderful gathering and offered sincere congratulations to the Archbishop and his workers.

It was on this note that another memorable Sydney Diocesan Festival terminated!

An Australian Church.

(By the Bishop of Armidale.)

The Broughton Centenary has brought vividly before the minds of churchmen and churchwomen the amazing work that has been accomplished in this land, in and by the Church of England in the cause of religion, within a hundred years. The greater part of this work has been done by Englishmen—every Australian will be glad indeed to acknowledge this, and to be thankful for what the Mother Church of England and her adventurous sons have done in and for this new land and its religious life.

The new century must see an Australian Church, a church filled with the genius of the new environment, and capable of giving the right spirit to a new nation. The effort to find a basis of united life and to express in a Constitution the foundation beliefs, order and organisation of such a Church has not yet met with success. In fact there are those who so far despair of any success that they are planning on other lines and for partial expressions, putting off into the dim distance the hope of an Australian Church.

Here, surely, is an unconscious disloyalty to Australia. We are in the Church of England, and we are tied to her formularies without having any share in their revision. Why should we not have freedom to move for ourselves?

What is the root cause of our failure to unite under a Constitution?

On the surface it appears to be irreconcilable differences in Churchmanship; in reality I believe the root cause is something other than this, viz., conservatism in the English mind and fear in the Australian mind.

Because of the latter, as an Australian, I want to suggest that our English born brethren of to-day, to whose predecessors the infant Church has owed nearly everything in past generations, can help us far more than at present, perhaps, they are doing, to attain our adolescence, even our full-grown life and character.

A child must not only be separated from its mother, but also encouraged to be separated from her apron strings finally, so that it may become a real self. Its heredity it cannot, and in this case would not, dispense with. The influence of her fellowship and her experience is an intensely precious fact never to be lightly released, but severed from its mother and in a different environment the child must live in a different age. It will hold the same truths, but express them in different fashions; it will need organise its life differently, as it has different problems to meet. All of which is applicable to our Church, and we still depend so much on English churchmen in our youthful Church, that on them much of the burden of realising this freedom is sure to lie.

For a Church is not an end in itself, but a means to the Kingdom of God. In every land as history reveals, the Church Catholic has varied widely in outlook, worship, expression and organisation—holding funda-

mentals, but expressing them with a large measure of freedom. Environment has influenced every portion of the Church, native culture has acted on and been acted on by the Church. The Church must be indigenous and not in the slightest sense alien, if she is to influence the community for God and good. It is, for example, a matter of concern to those outside her membership, that the Roman Church in this land is in the nature of a closed cell within the body of the State, cut off in a measure from the rest, and exercising very little constructive influence on the moral life of the community. She is unchanging and alien. Our Church in Australia should be far different from this.

The "faith once delivered to the saints" is an eternal fact, but the way of application of it to our life in this land cannot be taken over fully orbled from the Church at "Home." Our problems are not England's problems, our Australian personal character differs from that of the Englishman. He has had 1000 years to develop a calm certitude; we have been experimenting for a century, and are still asking questions. He is sure and well poised; Australians largely to-day are uncertain, or sometimes over-assertive. The English mind must needs hesitate to force its conclusions and its specific traditions on an Australian Church, unless it be willing to stultify its usefulness, hinder its experiments, and inure its contribution to truth. For just as Bishop Westcott expects India to make a real contribution to the understanding of the Fourth Gospel, so may the Australian Church be expected to make a contribution to the fuller life of the Church Catholic if it be not cribbed, caged and confined "by the mind and experience and traditions of its mother." Our religion in Australia will be a growth that expresses the present and meets the future as well as embodies the past.

We have no wish to be disloyal to the truth of other days, but we do long for a necessary freedom from unnecessary and indeed, out of date trammels, and we look to Englishmen who were adventurous enough to come to this new land, not to seek to perpetuate here the English outlook in new conditions, but to help us find our own outlook and approach to life.

What do I mean?

The Church of England in the last 150 years has been inspired by two great religious movements, the Evangelical and the Oxford Movements. Unhappily the Church did not absorb the truth and emphasise these movements brought sufficiently to allow them to die, having done their work. They persist as parties in the body of the Church at home in England, and there is an unhappy tendency to stereotype Australian Church life in the same grooves, and even infect it with an imported bitterness. Each party is still making its contribution, but each is prone to think its truths will die unless expressed inevitably in the old words or the old ritual.

The tragedy is that a movement which persists after it has declared its message may easily come to worship its message and be almost idolatrous, holding to the form of expression rather than to the life expressed. Thus it happens that an undue conservatism in the minds of Englishmen will hinder to-day the forward movement towards an Australian Church, for we are trusting Englishmen; in fact we Australians trust them possibly more than we trust each other.

Now is it not true that controversies of a century ago are being made a definite hindrance to the Church in this land? On the one hand a section of Evangelicals in their eagerness to preserve a pure Gospel, demand an expression of faith in outward terms; clinging with despairing grip to the form of the 39 Articles, though some at least are expressed in terms totally inapplicable to our life to-day.

Furthermore, in a spirit of fear that expresses no trust in Australian churchmen of to-day or the future, they (and Australian born are among the fearful), strive to hinder revision of forms of worship, and to make this Church, merely a copy of the Church of England, and will render her incapable of giving the leadership that is essential if she is to count in the affairs of the nation. There are many of us who love the doctrines Evangelicalism stands for, who cannot wed ourselves to an outward terminology, nor fight for non-essentials in ritual and ceremonial. These are things in which the Australian Church should not be bound by the past, but should have freedom to develop and to modify according to need.

On the other hand Anglo-Catholics, in their desire to safeguard orders and the ministry, are demanding in the Appellate Tribunal the expression of a mediaeval conception of the ministry which is not even held by all English churchmen, and which

a democratic Australia cannot possibly incorporate into her Church Constitution.

Even in England herself "in the last 30 years, as a result of a long process, there has been a re-entry of the layman into the administration and Government of the Church" (Christianity and the Modern State, p. 207). But we are asked in Australia to be less adventurous than the Church in the Motherland.

The claim is made that definition in matters of doctrine is a matter for the Bishops and the Bishops alone, and on this ground the Appellate Tribunal should consist of Bishops with others as assessors, and that the Bishops' decision on matters of doctrine must, for the particular appeal, be the basis of the Tribunal's judgment. The Report of the Ecclesiastical Courts Commission—a Commission most sympathetic with the Church and her dissatisfaction with the present final Court in England, is quite clear that "different views may be taken as to the validity and scope of this principle" that the "right of declaring, interpreting and showing the teaching and use of the Church belongs to the Authorities of the Church."

For centuries in England the Court of Appeal has been a lay Court, and the Commission, in recommending a new Court of Appeal, still recommends a Court of Lay Judges, feeling it impossible to agree to the suggestion that the final appeal court should be a "Spiritual Court." At the same time it does recommend what a section of the Church is asking, that the "opinion of the majority of an assembly of the Archbishops and Bishops with regard to any question submitted to them by the Tribunal" (and such submission is obligatory in matters of doctrine, discipline and use) "shall be binding on the Court."

This is, of course, already assured in our proposed Appellate Tribunal, as every decision in matters of faith, ritual, ceremonial and discipline must have the concurrence of at least four members, "including two Bishops," so that no decision can go against the findings of the bench of bishops unless the bishops on the Tribunal are disloyal to their brethren.

The present form of the Tribunal safeguards, therefore, the right claimed for the bishops, but also safeguards the central position of the Church, that the ministry is a function in the Church, and not the Church a child (shall I say) of the ministry.

The Appellate Tribunal will, of necessity, have ever the formidable task of assessing the value of evidence, of admitting, sifting and rejecting, and the judgment of the last convention that lay Judges should have a real place on this tribunal is in accord with the ideal of a democratic Church serving a democratic people. As to "bishops being tried by their peers," the House of Lords quite recently has tried for the last time a charge against a peer. In future they will go before the courts of the land like other men. So should the trial of bishops be in the Church, at least in the case of appeal.

At the risk of being tedious, but to safeguard even the slightest possibility of being misunderstood, I would reiterate that as an Australian I value intensely the self-sacrifice, the ability and the love by which Englishmen planted the Church here, and by which, up until to-day they have led and served it, and I realise how much still we are going to owe to Englishmen for at least another generation.

But I maintain that in Australia we are developing a somewhat different character in a different environment, and our Church must have her character accordingly.

It may be thought there is in us something of the arrogance of youth; at least this Article is not meant in that spirit. I know we do not show some characteristics that Englishmen reveal, our very different tradition makes that sure; but it is a thousand pities if our necessary differences of character should hinder co-operation. At least it is true that we Australians do know our own land and its task, with an ever-increasing clearness, and while we welcome and we need the English co-operation, yet we humbly ask Englishmen to remember that they are not here as missionaries overseas, but as members of a Church in a self-governing land. The Englishman's influence is still paramount; let it not be used to entrench party differences. We see their task as a task of becoming Australians, and ask them to assist us fashion, not a Church of England in Australia, but a Church which, keeping the fundamentals of doctrine, order and worship, may have to the utmost limits that freedom to experiment and develop that is characteristic of our Australian national life, and be, and become, more and more the Church of Australia. Given this approach, party spirit will not survive long in our assemblies, and our hope of a Constitution will the more speedily be realised. Without it, our hopes of influencing Australia for the Kingdom of God recede and fade.

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Editorial

The New Governor.

WITH deep respect we extend a most cordial welcome to the new Governor of New South Wales, Admiral Sir Murray Anderson, who, with Lady Anderson, arrives in Sydney at an early date. Indeed, he was due to-day but for his unfortunate illness ere he reached Fremantle. His Excellency is the chosen appointee of His Majesty the late King George V, and comes with a splendid record of service, not only in the Royal Navy, but in that of the Empire. His recent gubernatorial work in Newfoundland has won not only the approbation of the citizens of that, the oldest of British overseas realms, but also that of Britain's ruler himself, and his ministers of State. It is no insecure acting as Governor of the oldest and most populous State in the Australian Commonwealth. In no extravagant sense do we state that Sydney is the Metropolis of Australia; she is strategically situated with regard to the Pacific Basin, and wields vast influence. It is in this city that His Excellency will live. He comes amongst us at an important stage in our civic and State history. We have just celebrated the Centenary of the installation of the first Bishop of Australia, whose headquarters were in Sydney; and in two years' time we shall celebrate the 150th anniversary of the foundation of this Australian nation by the arrival of Captain Phillip and the First Fleet. We have practically emerged from the sombre days of the great depression, and all seems to point to steady advancement in the State's financial, commercial and industrial development. Let us hope, therefore, for a similar deepening and

strengthening of our moral and spiritual life. We bid His Excellency God speed in his life and work amongst us. We trust that his sojourn and that of his good lady in this favoured part of the Empire will prove an intensely happy one, making for all that is noblest and best in the life of the people.

Sanctions and the League.

SANCTIONS are to be lifted with regard to Italy. The whole policy of the League of Nations has been an extraordinary business, in the matter of the Italian-Abyssinian horror. Clearly the League has come off very badly. It only reveals the utter futility of man-made schemes in themselves to regulate the nations. League or no League, the beast in man has to be reckoned with—and somehow this is forgotten. The next step will be that of patting Italy on the back. But no true lovers of justice, fair play, honour and humanity, will ever forget Italy's treatment of the Abyssinians. Her name will be besmirched for ever. As for the Papacy, it stands openly and utterly condemned for its silence. But then, the Pope and his politico-religio entourage ever play a deep Machiavelian game. Rome in the long run really serves no good purpose.

The Centenary Pageant.

WE fully expected our contemporary to use the presentation of certain scenes in the Broughton Centenary Historical Pageant as a lever for Anglo-Catholic usage and propaganda in the Church in Sydney. It was, of course, necessary in the portrayal of great episodes and leading events in the Church's history stretching over a period of at least 1500 years—if the Pageant was to have any historical value whatever—to present the events in their true setting. Otherwise the Pageant would not have been true to life. It would have been shorn of true perspective. But this does not mean that we are to import such glittering clothing and posturing, and so forth, into the worship of the Church. It would be alien to its simplicity and subversive of our Lord's own words, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." The whole thing is repugnant to the Gospel of God's free grace and the simplicity of Apostolic worship. We pass over the paper's cheap references to the vesture of certain participants in the Pageant, and trust that the day of the histrionic and the theatrical will never be the norm of the worship of the Church of England. It is only as men's lives are changed inwardly by the work of the

Holy Spirit, convicted in soul and radically turned to Him, that they will render the true spiritual sacrifices of praise and thanksgiving in God's House, worshipping Him in seemly ways. In spite of what the "Church Standard" says, sacrificial vestments for her ministers have been totally abandoned by our Church. The decisions of the Privy Council are clear on this; and "with the vestments also altars were abolished, and all symbols of the Eucharistic Sacrifice of the Mass." We are convinced that the vast majority of the members of the Church of England do not want to go back to the "beggarly rudiments" of the Aaronic priesthood and the like!

Religious Globe-Trotters.

WE are afraid that we do not place much value on the sayings of some of the religious globe-trotters who reach our shores from time to time and give expression to what appears to us as very mundane and oft-times glib and superficial remarks. The latest arrival is Mrs. Arthur Booth-Clibborn, the eldest daughter of General Booth, founder of the Salvation Army. She appears to be connected now with the Mildmay Conference Hall, London, under whose auspices Dr. Graham Scroggie, the well-known Baptist, also labours from time to time. According to statements, she was founder of the Salvation Army in France and Switzerland, and doubtless worked in this connection in Great Britain. But to be connected with the Army does not necessarily make her an authority on the life and teaching of the Christian Churches, and certainly not of the Church of England. Hence her comments on youth's outlook and the Church's failure are definitely discounted. Interviewed in Sydney by the S.M. Herald, she is given to remark that "The youth of to-day, although it is serious-minded, and is seeking for enlightenment, is worse than the youth of 50 years ago because of the lack of definite teaching in the churches. Youth requires something alive and warm, and will not listen to what is dull. I do not preach a series of 'must not's.' I do not mind what people do before they are 'changed'—they can smoke, drink, paint their faces, or go to theatres, but once they are converted they will lose the desire to do so."

If this is really what she said, it hasn't any great value; in fact, does a disservice to the Church which carries on when these religious itinerators are gone—and are fitting from place to place in new fields. The queer thing is that these free-lance people somehow always get a dig in at the Church.